

THE SPIRIT OF MISSIONS



NOVEMBER 1923

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NOVEMBER, 1923

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Treasurer of The National Council, Lewis B. Franklin,
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TOWER IN ASAKUSA PARK, TOKYO

Asakusa Park was a pleasure resort in the city. Many people were killed when this tower was wrecked



The Tokyo Horror

As Told to the National Council
by an Eyewitness

The Rev. Dr. C. S. Reifsnider

President of
St. Paul's University, Tokyo

FLEEING THEY KNOW NOT WHITHER,
GLAD TO ESCAPE WITH THEIR LIVES
FROM THE HORROR BEHIND THEM

I WAS at my summer home in Karui-zawa, about a hundred miles from Tokyo, when the earthquake occurred. Before I describe my sensations I should like you to realize that the force of the shock was three or four times as great in Tokyo as it was where I was situated.

I felt as though a giant with an enormous sledgehammer had delivered a blow just below my feet and lifted me into the air. Then the swaying motion began from north to south, shifting from east to west. The result was a feeling as if you were being twisted spirally. The first earthquake lasted six minutes. By the time I got up to my house I found the three children with their arms around a fir tree and their mother with her arms around them.

The most horrible thing in an earthquake is to have the earth open up and engulf one. This is the reason people cling to trees. Warning is given us that in an earthquake the safest place is a bamboo grove, because the roots are so intertwined that they prevent the earth from cracking open. The next best place is above the roots of a big tree.

Just as I reached my home another shock came. As I was standing with

my legs spread apart as far as possible, swaying with the motion, it changed again from north and south to east and west and I fell forward on my face. The maid was just coming out of the house and she fell down the terrace and rolled at my feet.

Up to September 8th there were 1,500 separate shocks, some of them, of course, perceptible only to the seismograph. On that day there were only 100, indicating that the quakes were lessening in number and severity.

That night the report was brought to our house that a new volcano had started up. We thought the center of the disturbance was a mountain seventy miles away. The whole top of the mountain was covered with smoke and clouds. We climbed to the top of a height, looked across to the southeast and saw a great pillar of flame. We thought a new volcano was in violent activity. The next day we found it was Tokyo burning, a hundred miles away!

The next morning, Sunday, September 2nd, after a celebration of the Holy Communion, I went down to the train to see if I could get to Tokyo. Word had come that it was destroyed. A Japanese friend said that we would buy tickets half way and walk the rest. I went just as I was, no food, no water.

The Tokyo Horror

At the station they told us "You will have to have food and water, there is none to be had in Tokyo." We bought some food and took the train which brought us to Kawaguchi, where the bridge had fallen into the river. The Bishop's daughters had just crossed in a train on this bridge on their way out of Tokyo when it fell. We had to leave the train and I crossed on a pontoon bridge and walked the rest of the way, twenty-five miles, to Ikebukuro, arriving there about 6.30.

On my way to St. Paul's, in going through a narrow street, there was another quake and the cornice of the building I was passing fell all about me. Just before I got to the University campus there was still another shock. The first thing I saw was that the Mather Memorial Library was wrecked so that it was just ready to fall. Right around the ceiling of the first floor or the floor of the second floor was a great big crack, about a foot in diameter. The top of the building was just hanging by the buttresses.

I started over the campus and saw that one of the turrets of the big gothic tower, which was also the smokestack for the heating plant, had fallen in. The other turrets were just ready to fall. There were cracks all around the tower up to the second story. The front of one of the dormitories had fallen out.

When we got around to the chapel it was nearly dusk. I found it had jumped about three inches from its foundations. It had broken just below the windows. I then opened the door and found that the brass cross had jumped from the ledge of the reredos down to the table of the altar. It was standing erect, in spite of the fact that it had moved some distance, and in some way, although the rest of the interior was dark, a beam of the setting sun was reflected from a high cloud through the west window right down upon the cross, so that the only thing we could see in the gloom was this shining cross, just as if it were saying

"I am here!" It meant a great deal for me and for the Japanese clergy who were with me.

That night I spent sitting in an arm chair outside because of the constant quakes that were coming. All over the people had put chairs together, or stuck poles into the ground, and spread mosquito netting or any covering they could get over them, so as to spend the night under them. All that night I sat in the chair, looking off toward Tokyo. It seemed as if the sky grew redder and redder. Every now and then streamers of flame like the Northern Lights would go up.

Next morning I went down to Tsukiji. We could only travel on the very wide streets, and even then it was difficult. The smell of burning flesh was so overpowering even along this wide street that most of the way I rode with a handkerchief over my face. The ruins on either side of the way were burning. It was an extremely hot day and, with the additional heat of the fires, it was simply "hell"—there is no other word for it.

On the way to Tsukiji, from time to time the jinriksha man would have to stop. I would get out and climb over the heaps of rubbish and he would carry the jinriksha over. Along the way we saw the iron frames of bicycles and alongside the bodies of the riders who had inhaled the flames. The most horrible sight I saw was a car, the cover had been burned off, nothing but the frame was left, but behind the wheel was sitting the chauffeur, not showing a mark, sitting there dead, holding on to his wheel.

When I got to the center of the shopping district I did not know where I was, all sense of direction was gone. In Nihonbashi ward the Bank of Japan is the only building standing.

On every side there were dead bodies. In front of the Middle School there were three dead bodies floating in the water. In Bishop McKim's garden I found three bodies. I was the first to find them. One was an old



SHIBA PARK WHERE MANY FAMILIES SOUGHT REFUGE FROM THE FLAMES

Note the family setting up housekeeping in a shelter formed by four bamboo poles partly covered over

white-haired Japanese lady and the others were men. The old lady had no clothes on at all.

When I reached my house there was nothing left but eight radiators and some pipes and the sounding board of the piano, and that was all! The brass beds had all melted up so that they could not be found.

Tsukiji was wiped out! The only building standing in one of the largest wards was a modern building of reinforced concrete that was in process of erection. Of the Middle School only the brick foundations are left. The front wall of the cathedral was still standing up. Bishop McKim's house was split in two. But God was with us. We did not lose one of our Japanese staff or servants. There were 338,000 dead in Tokyo alone, but none of the people who were connected with our American mission lost their lives.

The heat of the fire was so great that the hot air ascending and the cold air rushing in formed a miniature typhoon, so that the people insisted that a typhoon accompanied the earthquake, but outside of the city there was no wind.

My caretaker told me that people came to him and said "We are escap-

ing to the open ground in front of the Imperial Palace." This place became so crowded that children had to be held up in the arms of grown people. He said: "I cannot go; the master has left me in charge and I am afraid of looters." About nine o'clock fire began to come from three directions and he and his wife and child tried to escape, but could not, as the bridges were all down but one. They got on board a police boat in a little lagoon and stayed there for four hours with sheets of flame coming over them at intervals. Their hair and clothes were burned, but they managed to keep alive by wetting their coats and putting them over their heads and the mother shielded her child with her body. The boat caught fire, but they kept baling up water and put it out.

People in Tsukiji got down into the river, but as more came many were crowded out into the deep parts and drowned. One man, the head of a Methodist mission, got his arms round a pile. When he was rescued he was so stiff they had to pry him loose; he could not move. He said he had been standing on something that kept his head above water. It was a corpse!



A STREET IN THE BURNED-OVER DISTRICT

The heat was so intense that the wooden pavement blocks were burned out of the ground

St. Luke's people took their patients out at the first earthquake and put them in the nurses' homes in the new hospital grounds. Then the fire came. Those who were able to walk went over to the river with towels, which they kept wetting and putting over their heads. Those who could not walk were carried by the nurses and put into the foundations of the new St. Luke's Hospital. Fortunately, it had been raining and there were about two feet of water in them. The nurses crouched down by their patients and kept wet blankets over them for four hours as the sheets of flame passed over their heads.

They were not sparks nor cinders, but *sheets* of flame. These sheets of flame went across two streets, across the canal, across St. Luke's Hospital grounds, across the river and set fire to houses on the island. The people in the foundations of St. Luke's were below the ground level and were protected by the wet blankets. That gives you some idea of the conditions.

The most horrible story of all centered in the Military Depot. This was a plot of ground of about ten acres surrounded by storehouses. 32,700 people

rushed in there and less than a hundred were saved. 32,600 dead bodies were found in that spot. The few who survived were taken out unconscious from underneath the pile of dead bodies. Let us hope that they inhaled the flames and died quickly.

In that neighborhood a great many houses were roofed with tin. These roofs got red hot and came sailing through the air, as someone said, "like great golden bats." A man told me that one came down within six feet from him and cut a man in two.

To show the efficiency of the government, in five minutes time after the first shock the gas and electricity were shut off. That night the military were out and had things in perfect control. This was in spite of the fact that it could not have happened at a worse time. A new cabinet was in process of construction and the Metropolitan police bureau and the office of the secretary for home affairs were the two buildings first destroyed. So the place where orders were issued and the headquarters of the Metropolitan police were wiped out to begin with, but in spite of that they were able to control the situation.



CHAOS!

This photograph looks like a mere jumbled mass of debris, but it tells a gruesome story. The tin roofs of the houses which came sailing through the air red-hot "like great golden bats" descended on the hapless fugitives. The one seen in the photograph envelops the body of a man

The shock at Tokyo was four times as bad as it was at Karuizawa, where I felt it, and at Yokohama it was much worse than at Tokyo. Yokohama is completely wiped out and 67 per cent of Tokyo is burned.

Tokyo was a city of 2,500,000 people; 338,000 are killed or missing; more than a million have gone to be cared for by friends; a million are destitute.

Bishop McKim was anxiously awaiting my return at Karuizawa, so I did not delay. When I started to go back I found a crowd of a hundred thousand people trying to cross the pontoon bridge to get out of Tokyo. They came marching down, twenty, thirty and forty abreast. The bridge was only wide enough to allow sixteen to cross. The military were stationed all along the bridge and at either end with drawn bayonets to keep the people from pushing each other into the water.

At the station across the river people were fighting and crowding to get on the trains which left every thirty minutes. They covered the cars, on the roofs, on the engines. I saw a woman and two men sitting on the cow-catcher.

Men were hanging on to the brass rods of the engine. One man was hanging on to the window frames.

I waited for several trains and then walked fifteen miles to Omiya, where I managed to get on a train. The only place I could find was the washroom. I spent the night sitting in a washbasin—and very glad I was to sit there!

Inside the cars people were lying in the aisles, hanging on to the luggage rails or kneeling with their heads in people's laps, fast asleep from exhaustion. Several children died from suffocation. In our train a baby was born and died.

When I left Tokyo 74,000 bodies had been cremated. The *President Grant* brought in three tons of quicklime. There wasn't enough wood to burn the bodies and dysentery and typhoid had broken out.

[St. Paul's University will reopen its classrooms to any who come in such buildings as are sufficiently safe this month. St. Paul's Middle School will use these buildings in the morning and the university in the afternoon.—Ed.]

Has It Been Worth While?

A Question and the Answer

By the Rt. Rev. H. St. George Tucker, D.D.

WE are today faced with the question as to whether we think the work we have been trying to do in Japan for the past sixty years is worth while.

Sixty years ago we heard God's call to carry the Gospel to Japan, and after some experience there we determined that if Japan was to be made a Christian nation the work must be developed in three-fold ways:

First, by developing what may be called the philanthropic work. We had just come to the point where in the new St. Luke's Hospital we had created the means whereby the practical nature of Christian love could be made known to the Japanese nation.

Again, through the development of a system of Christian education. We were just on the point of realizing this ideal in the new buildings of St. Paul's University and St. Margaret's School.

The third method in the evangelization of the country was through the development of a native Church where the Japanese themselves should take a large part of the responsibility of making Christ known to their countrymen. We had just created an independent diocese, to be supported by the Japanese themselves, for which they had elected a presbyter of their own race as their first bishop.

Just at this time the whole thing—as far as the material side was concerned—was swept away. The question is whether the result of our sixty years of effort is worth reconstructing; whether it means enough to the Japanese Church and to the world to put back that which has been destroyed and see that the work goes on without interruption. I think there is only one answer to that question.

Back in the 70's St. Paul's School

was burned and a larger St. Paul's took its place. In 1895 an earthquake wrecked it and the result was the fine buildings we have had until now. I am sure the Church is going to take a similar view of this calamity. We are not going to be discouraged. Our answer is to be, "We will put the Church in Japan on even a better basis than before."

What happened during the earthquake proved the solidity of the work we have done; to give only one instance, the way in which the nurses of St. Luke's saved all their patients. Everyone who has been in an earthquake knows the strain on the nerves. Dr. Reifsnider has told us of their heroic efforts.

Never before have the Japanese been in so receptive a mood toward the Christian message as today when the nation is smitten with this great calamity, and when our own nation has shown them that Christian love is not only a name.

During the past few years when we have spoken to the Japanese about America there has often been a doubt as to whether we were really sincere. Now we have the opportunity of proving to them that we *do* think this work is worth while, that while we have been glad to come to their material assistance we also feel that the Christian work which we have been able to do for sixty years is of no less value to them than the material assistance we have been giving them. It is the moment for showing them that Japan cannot be safely and well reconstructed without the coöperation of Christianity. If we can do this I believe that it will be the realization of the greatest opportunity that the Christian world has had in Japan.

National Council Endorses Appeal

Latest Information Confirms First Estimates of Need

SINCE the October issue of THE SPIRIT OF MISSIONS told its readers the story of the Japanese earthquake much has been done at the headquarters of the Church's business. In every possible way, by bulletins and by articles in the religious and secular press, the story of the earthquake has been broadcasted throughout the country in order that the Church might be fully aroused to the appalling need.

The Department of Missions met on October 9th and heard the story of an eyewitness of the earthquake, the Rev. Dr. Reifsnider, President of St. Paul's University, who had just arrived from Tokyo. A statement was prepared to present to the National Council, which met on the two days following. On October 11th Dr. Reifsnider was asked to be present at the meeting of the

Council, when he repeated the account of his harrowing experiences to its members. (See page 717.)

After hearing Dr. Reifsnider and listening to a stirring appeal from the Bishop of Kyoto, who had come by invitation to speak to the Council on the situation in Japan, there was but one mind in the assembly, namely, that the appeal made by Bishop Gailor and Dr. Wood for an Emergency Fund of \$500,000 must be ratified and put before the Church with the strongest possible endorsement of its executive body. To this end the statement was adopted and the resolutions passed which will be found on the following pages. Dr. Reifsnider's and Bishop Tucker's addresses, together with the statement and resolutions which follow, have been mimeographed and sent to all the weekly and

Why Is \$500,000 Required?

It Is Needed For:

Support of Japanese clergy, doctors, nurses and teachers for twelve months	\$116,820
Clothing, household furniture, etc., for Japanese and American Missionaries	83,000
Buildings for shelter and worship until permanent building is possible	40,000
Temporary St. Luke's hospital to be used probably for three or four years	100,000
Land and immediate needs of schools	125,000
Care of Japanese children now orphans as a result of the earthquake	25,000
Cost of bringing back to America Missionaries for whom housing cannot be provided in Japan	10,000
	<hr/>
	\$499,820

At date of going to press contributions to the Emergency Fund amount to

\$275,000

Resolutions of the National Council

*Endorsing action of officers in meeting crisis.
Confirming necessity of full amount asked for.
Urging completion of Emergency Fund.
Commissioning Bishop Gailor and Dr. Wood to
visit Japan to study reconstruction plans.
Extending sympathy and assurance of support.*

IN view of the appalling and unprecedented calamity that has befallen the Church in Japan, the National Council of the Episcopal Church at its meeting October 11, 1923, adopted the following resolutions:

RESOLVED: That the Council unanimously endorses all the steps taken by its officers to meet the crisis facing the Church in Japan as a result of the earthquake.

FURTHER RESOLVED: That the statement made by the Rev. Dr. Charles S. Reifsnider, President of St. Paul's University, Tokyo, who addressed the Council as Bishop McKim's representative, fully confirms the necessity of securing immediately an Emergency Fund of not less than \$500,000. This is especially evident when it is understood that our American workers, having lost all their personal possessions, are destitute, and that in addition fully 200 Japanese clerical and lay workers who have hitherto received their entire support, not through gifts from the United States, but from the congregations and institutions that they serve, have by this calamity been deprived of all means of livelihood.

FURTHER RESOLVED: That the Council is deeply gratified by the response already made to the call for Emergency Relief as shown by gifts to October 11 of \$153,000. The Council confidently urges the Church to complete this pledge of Christian fellowship and to complete it quickly.

FURTHER RESOLVED: That the President of the Council and the Executive Secretary of the Department of Missions are commissioned to proceed as quickly as possible to Japan in accordance with Bishop McKim's request to confer with him and to secure the further information necessary to enable the Council to prepare plans for the permanent reconstruction that must follow the present endeavor to meet emergency needs. It is necessary to distinguish clearly between emergency relief and permanent reconstruction. From information already in hand it seems clear that the reconstruction cost cannot be less than \$2,400,000.

FURTHER RESOLVED: That the National Council offers to the people of the Japanese Empire its profound sympathy for the loss and sorrow that has befallen them and records its unbounded admiration for the resourcefulness and fortitude with which the people of Japan have set about rebuilding their waste places. And the National Council conveys to Bishop McKim, to Bishop-elect Motoda, to our missionary staff and to the Nippon Sei Kokwai, its sympathy in this appalling disaster and its gratitude for the superb example which they have set all Christian people by their faith and works. And the National Council assures them of the continued and adequate support of this Church.

National Council Endorses Appeal

diocesan Church papers. In a printed form they have gone to every one of the bishops and parochial clergy as Leaflet No. 262.

The response to the appeal for a \$500,000 Emergency Fund has been widespread. Contributions have been received from practically every diocese and district in the United States, and from the Canal Zone, Cuba, Mexico, Shanghai, Kyoto and even from Tokyo itself. Three thousand five hundred separate gifts have been received from dioceses, parishes and individuals, ranging in amounts from \$5,000 to fifty cents. But, in spite of this widespread interest, only half the amount needed has come in as yet. We hope that in the December SPIRIT OF MISSIONS we may ask our readers to join us in a Te Deum over the completion of the Fund.

On October 15th the last of the series of Japanese Bulletins was issued by Dr. Wood, Executive Secretary of the Department of Missions. In it he expressed his gratitude for and admira-

tion of the fortitude shown by friends and relatives in this country during the days of anxious uncertainty. As THE SPIRIT OF MISSIONS is now the organ of the National Council and not, as formerly, under the direction of the Department of Missions, we may venture to say here that the Church owes a debt of gratitude to Dr. Wood, not only for his statesmanlike handling of the situation, but for his untiring efforts to relieve the anxiety of those in this country who had relatives in Tokyo and to secure help for Japan.

It is not possible as yet to make any plans for permanent reconstruction. The Japanese Church has been greatly encouraged by the assurances of our help and the Synod of the Japanese diocese of Tokyo has decided to proceed with the consecration of its first bishop. The date has been fixed for December 7th. Bishop Gailor and Dr. Wood sail from Seattle on November 22nd, to be present at the consecration, as had been planned before the catastrophe.

Statement of Committee

Approved by the National Council at its meeting on October 11th

“**A**LL gone but faith in God.” This is the message that comes to us from the Church in Japan through Bishop McKim.

The earthquake has destroyed nearly \$2,000,000 worth of Church property in Japan; but the unshaken Church faces the future with calm confidence and stands ready to turn defeat into victory.

The courage of the Japanese Christians is such as to evoke an immediate response from us. Our spirit must answer theirs. They have seen the things for which they have made sacrifices broken. We must make sure that they have something better than worn-out tools with which to build them up.

Cables and letters from Bishop McKim show he ought to have at least \$500,000 to meet immediate emergency needs. In itself it is a large sum, but

it is a small measure with which to gauge the sympathy and admiration that we feel for our Christian brethren in Japan. We are confident that our people in every congregation will complete this pledge of Christian fellowship and will complete it quickly.

More than 200 Japanese workers, clergy, doctors, nurses, teachers, whose support hitherto has come from congregations and institutions, not from gifts from the United States, now have no support, because congregations are scattered, and institutions are wrecked and for a long time can earn nothing.

The Japanese clergy have lost their personal and household effects. They are destitute.

Our American missionaries — our own representatives in Tokyo — have lost everything, clothing, books, household furniture. They also are destitute.

Statement of Committee

While all this property was fully covered by fire insurance, it may not be possible to collect the face of the policies because of the earthquake. Our privilege is to replace the material loss as if we were their insurers.

Homeless members of our staff, Japanese and Americans, now living in crowded quarters with friends, must have temporary homes at least.

Five simple temporary churches must be erected quickly. They will rally the scattered congregations and maintain their spiritual morale.

Old St. Luke's Hospital is destroyed, but the foundations of the new St. Luke's remain. Upon these we must at once erect a barracks hospital to meet the immediate and pressing needs of the situation.

Bishop Gailor and Dr. Wood go to Japan in November at Bishop McKim's request. Until they return it will not be possible to prepare a properly considered plan for the rebuilding of the churches, schools, hospital and residences that have been destroyed.

Our gifts now are to meet the immediate personal needs of Japanese and American workers and to enable them to carry on with temporary equipment until the time for reconstruction comes.

The earthquake in Japan has quickened our sense of brotherhood with these neighbors of ours as decades of normal intercourse could never do.

The light of faith and courage is shining from the Japanese. Surely the Church in America must let her light shine before them.

A Message From Bishop McKim

MAY I beg that through The Spirit of Missions our many great needs may be made known to the Christian people of America. We are absolutely helpless—no churches, no schools, no residences and no money to rebuild. It is the greatest calamity that has befallen within the history of the American Church. We make no especial appeal for the personnel of the mission, although most of our missionaries are homeless and without household effects. They are in great need of temporary homes, clothes, furniture and bedding.

We must have an emergency fund to put up temporary buildings for the shelter of our homeless people. It will be a long time before we can do much in the way of permanent buildings for the demand for labor and material is way beyond any immediate supply.

The members of the Mission in Tokyo have lost almost everything they possess. Very few of them were able to save anything. They have but little more than what they were wearing at the time. The only books I have left are a Bible, Prayerbook, and three journals of the General Convention. Others are in the same condition. It will cost much more money than these people have to refurnish their new homes when they get them.

The Church in Japan has been tried as by fire, but while our material structures are destroyed, the spiritual life of the diocese has grown stronger. Are we down-hearted? No! We are faint but not weary. God who has been our help in ages past is our hope for years to come!



MAIN STREET IN NIHONBASHI, THE BUSINESS DISTRICT OF TOKYO

Stories From the Scene of the Earthquake

From Bishop McKim

I WAS at Karuizawa, 90 miles from Tokyo, at the time of the earthquake, and as soon as possible I took train for Tokyo: every car was so closely packed with people that they cried with pain and many fainted: they crowded into the engine cab, covered the coal tender, rode on the cow catcher and covered every inch of the roofs of the cars. Many of them lost their lives by being swept off the roofs by fallen telegraph wires. I was brushed through the window of a freight car by some friends and landed on all fours on top of hospital supplies that were being forwarded to Tokyo. Binsted joined me: we knew that if the train men discovered us they would turn us out and so we put the blinds up and stewed in the heat and darkness for thirteen hours.

The terrible earthquake and fire have destroyed three-quarters of Tokyo and blotted Yokohama from the map. You may stand at the highest point in

Ueno Park in Tokyo and look ten miles distant and see nothing but a desert: dead bodies were everywhere lying in the open and under the debris; the river and canals were filled with corpses; three were found in my garden.

I went all over our burned district in Tsukiji. It is a heart-rending sight, nothing material is left of the beautiful work of fifty years of service. The only thing standing, strange to say, is a little wooden shack built by Dr. Teusler two years ago as a temporary office on the new hospital grounds. Every church is totally destroyed, with the exception of St. Timothy's, whose frame work still stands and in which service was held last Sunday. The outer wall of St. Timothy's was brick veneer, which dropped out.

St. Luke's Hospital has made a new record for itself. The work of the hospital staff during the earthquake and fire was beyond all praise. It is

Stories From the Scene of the Earthquake

the only hospital in the city that did not lose a patient. The little Japanese nurses carried many of the patients out on their backs to the lawn of the new hospital property, where they stayed until ten o'clock at night. As the fire grew nearer and the patients were in danger of being burned the nurses dipped heavy Japanese quilts in the river and placed them over the patients for protection. When the peril became greater they commandeered sufficient automobiles, which carried them to the large open spaces before the Imperial Palace, and later to the grounds of the Methodist University at Aoyama, which was uninjured by the fire. The discipline, order and intelligence of the doctors and nurses have made a splendid impression on all who have heard of it. They were without sleep or rest and

had very little food for forty-eight hours.

My two daughters had a miraculous escape. They left our house in Tokyo an hour before the earthquake and took train for Karuizawa. Just as they had crossed a long steel railway bridge the shock came and the bridge fell; had it been half a minute earlier they would have been killed. They were due at Karuizawa at 5 p.m. The line was broken in several places and they had to walk many weary miles, arriving in Karuizawa at 2 a.m. I had been full of dread and anxiety, unable to read or sit still. Nellie's voice, as she neared the house, was the sweetest sound I had heard for many a year.

Truly God has been loving and merciful to me. Every member of the Mission safe and unharmed!"

From Miss Helen Ross Lade

Nurse in St. Luke's Hospital

MUCH to my regret now, I left Tokyo for Karuizawa on Saturday at 7.30 a. m., just four hours ahead of the earthquake. Nellie and Bessie McKim left only three-quarters of an hour ahead of it. When it came we were in the tunnels. We came to a violent stop several times and went back until the brakes worked. That is all it did to us on the train. The McKims took fourteen hours to reach here.

At first everyone thought it was a purely local thing, probably from the volcano of Asama. Several houses went down here and it was hard work standing, but that was about the extent of the damage.

Early on Sunday word began to come through that Tokyo was badly damaged. We couldn't believe the awful tales we heard, but at seven in the evening Tsutsumi San arrived, having left Tokyo at eight in the morning, walking the first part of the way. If you could have seen him as he sat cross-legged on the lawn in front of the house, where he dropped as soon as he

saw a face he knew, just talking Japanese like a streak, words tumbling all over each other, his face black as a negro's with grime, his clothes the remnants he'd been able to grab and in which he has lived since Saturday noon! He told incident after incident—I can't begin to remember them all—and, of course, my limited Japanese was a miserable handicap. Finally he just dropped asleep in the middle of a sentence and we hadn't the heart to make him talk more.

Tsutsumi San says St. Luke's is the only hospital which saved every patient—it makes us proud of our staff, doesn't it? After the first earthquake they moved every patient to the new hospital grounds. They got out drugs and some food and supplies, but during the evening they saw the fire coming. It reached there about midnight. They put patients on that little hill back of my house on the grass and held wet futons over them. Nurses took patients on their backs into the Sumida River. They had put all the supplies, etc., in



MOAT ROAD, TOKYO

Looking toward the Metropolitan Police Office and the Imperial Theatre, both destroyed by fire

the concrete boxes formed by the foundations of the new hospital, but they finally burned there. In all Tsukiji just half of one little house stands. All the brick buildings went with the earthquake, but the frame buildings waited for the fire.

Then they heard a tidal wave was coming. Uchiyama San had saved the Ford and drove back and forth through the flames, taking patients and nurses to the palace grounds, then later moved them again. Every patient and nurse was saved. He says the nurses and doctors were wonderful—everybody was. They only had food for a meal. No one had eaten since until he left. Dr. Kuh operated on a patient after eight Saturday morning and that patient was saved. The nurses, etc., saved only the clothes they had on.

The fire did such weird things—leaped from Mrs. St. John's house to mine, then back again, then to the school. St. Margaret's went first, then Dr. Teusler's house, then the hospital. He doesn't think the flames touched

the ruins of the Bishop's house—so maybe they'll salvage something. Bessie and Nellie brought out a suitcase—neither of them, Ruth nor I brought a coat of any kind—so we will have to scout for material and a tailor here and hope for the best—I have my wardrobe trunk—so have plenty of summer clothes—a steamer rug and a pillow I'd been using. I certainly am rich, compared with others. But, oh! the heavenly difference in the state of our mind last night and tonight. Then we thought perhaps they were all gone. Now we know they are at least safe, but it seems wicked to be here safe and well-fed and in absolute luxury compared to those poor people in Tokyo, starving—no water—no shelter for most of them.

Just as soon as the police will give me a permit I'm going down to see what I can do. Just now they won't let a woman enter Tokyo, but we think they will soon—nurses at least. In the meantime I have started on making clothing for refugees.



GINZA, THE SHOPPING STREET OF TOKYO

From the Rev. P. A. Smith

GOD be thanked our people are all safe, though it is almost a miracle that Miss Cannell and Miss Powell escaped. They are not used to Japan nor to the city of Tokyo and it is only by God's grace they found their way out. They had to spend one night in the hole made for the foundation of the new part of St. Luke's, where they found a little muddy water from a shower that had fallen in the morning, and by spreading a blanket over their heads and keeping it wet and by pouring the water over their bodies they kept themselves cool enough to live through the night. They have said little of what they saw as they went along the streets, but one man who saw it the second night said that no man who wanted to keep his reason should go down there.

Miss Ambler and Miss Boyd were down there, too, but they made their way out to Ikebukuro and are safe there, as are some others.

The military have taken hold well and the work of caring for the people is going well. One man who was in Tokyo at the time said that it was scarcely ten minutes from the time of the first shock till the military were on their way out of the barracks and in fifteen more the police were increased, so there was as little confusion as one could possibly expect. Others who walked through the fleeing crowds said that there was little confusion and no looting to amount to anything.

No words can picture the horror and the suffering that has come nor the distress that is sure to follow as the first excitement passes. Then will come the economic distress due to the total destruction of so much of the center of the economic life of the country. For years to come there will be distress due to this last, for literally millions of people will have lost their all. God help them!



ON THE BORDERS OF THE SUMIDA RIVER WHERE MANY WERE DROWNED IN TRYING
TO ESCAPE THE FLAMES

From Dr. I. H. Correll

Secretary of the Church Publishing Society of the Nippon Seikokwai

WE have great reason to be grateful that, as far as we know, all our missionaries and their families are safe, but in many cases their worldly possessions are all gone. I have not been able to learn definitely as to whether our personal possessions are all gone or not, though I do know that a number of the things I prized most highly are in ashes, but the Church Publishing Society has lost everything, not a vestige left. Our store on the Ginza, our stock in Tsuikiji, office and all furniture are totally in ashes.

As it is thus necessary for us to begin our work anew, will you not do all in your power to get help to meet the heavy obligations which are imposed upon us by this calamity? We must reprint our Prayer Book, Hymn Book and all our Church Literature. I have only a very few copies here and a few more in my Kobe Branch, but these will very soon be exhausted. Our Church and Christian Literature have been blotted out. It is a time for most active efforts to be put forth along this line. Help, Help, Help is our cry.

From Deaconess Knapp

NO words of commendation could be too strong or too complimentary in describing the conduct of the Japanese people at such a time as this. They are kindness itself, strong and cheerful and singularly expert in righting themselves.

They work with our American Embassy most successfully and our Embassy is leading everything.

Everyone, especially the British, has been most appreciative of the skill and promptitude of Mr. Woods, our new ambassador.



ANKING FROM THE YANGTZEKIANG RIVER
The Anking pagoda is thought by many to be the finest in China

"I Was Sick and Ye Visited Me"

By the Rev. Edmund J. Lee

THERE are many institutions on the "far flung battle line" of the Church of which we do well to be proud. There are, however, I think, few more deserving of pride than is St. James's Hospital, Anking, China.

This institution has just attained its majority, having recently completed its twenty-first year. During all these years, summer and winter, year in and year out, it has ministered to tens of thousands of Chinese sick, bringing to them the wisdom and skill of the West in the spirit of Christ.

There are few hospitals who minister to larger or needier fields. Anking is the center of a province of twenty-three million inhabitants, and in the special area reached by the hospital there are probably some five million people living. In this area there are no other mission hospitals—in fact, no hospital of any kind that really deserves the name. The patients come from all parts of this section, traveling in boats, sedan chairs, on wheelbarrows, in rickshas, or carried on improvised stretchers made sometimes from doors or from bamboo beds inverted with the legs in the air.

There is always the temptation in medical missionary work to increase the amount of work done at the expense of its quality. The few hospitals are so utterly inadequate to meet the huge physical need of the people that the temptation is to take in more patients than can be properly cared for. This inevitably results in a lower standard of work, less satisfactory results and injury to the reputation of Western

medicine. St. James's Hospital has resisted this temptation and has maintained steadfastly the highest standards possible with a necessarily limited equipment. The policy has been amply justified and the hospital has had a record of cures in cases of all kinds, surgical and medical, which probably few hospitals anywhere can surpass.

The medical staff consists of two foreign and six Chinese doctors; four foreign and forty Chinese nurses.

These last include the pupils of the training schools for men and women nurses respectively. In addition, there are one foreign and three Chinese secretaries and the usual complement of servants and orderlies.

The hospital has some seventy beds—a number woefully inadequate to meet the demand. Even so, there were 1352 inpatients treated last year. There are al-

ways a much larger number of surgical than medical cases, as the Chinese are apt to leave internal maladies to the kindly ministrations of Mother Nature, while a number still hold with the man who said, "Of course, foreign doctors are best for outside diseases, but for inside diseases Chinese doctors are better, as they naturally know more about the interiors of their own countrymen."

Of course, the great mass of treatments are those given in the hospital dispensary. This is held daily except Sunday, and occupies about two hours of the afternoon. The number of patients is at times more than two hundred per day, the total for 1922 being over 39,000. In addition the doctors



"I Was Sick and Ye Visited Me"



DR. CHEN, DR. TSO AND MISS OGDEN

are on call at every hour for serious cases and for those who pay the special fee of fifty cents to be seen out of hours, while the hospital sedan chairs are in constant use taking the doctors on out-calls, many of these last being maternity cases.

I have passed over rapidly this account of the hospital work, as, of course, the routine of hospitals is much the same all the world over, and there is no use in dwelling at length on what is so familiar.

There is, however, another branch of the work of St. James's Hospital which should be mentioned; namely, that among the government institutions. Several years ago the hospital was asked to take charge of the medical work in the model prison here in Anking, an industrial institution where 360 prisoners are confined under conditions which compare favorably with the best institutions in the West. In

spite of the care taken there of the prisoners, a mysterious disease had appeared among them, causing many deaths. Dr. Taylor saw in a moment that the disease was scurvy, and by effecting a radical change in the diet of the prisoners was able to control it immediately. A young Christian Chinese doctor, Dr. Chang, was given medical charge of this and another government prison. He is a member of the hospital staff but gives his whole time to this special work under Dr. Taylor's supervision.

In addition the hospital has a contract with the postoffice, whereby the postal employes of the province are sent here for treatment at reduced figures. The soldiers from the military camps also come in great numbers, both to the wards and to the clinic.

Finally, there is a movement on foot in the city to establish a hospital for the insane. In all China there are apparently at present only two such hospitals. According to the proposed plan, this hospital will be supported in part by the government and in part by private subscriptions, and St. James's Hospital will be asked to assume charge of the institution.

In recognition of its important public services the government has for over ten years been subsidizing the hospital to the extent of \$250 per month. This has been an important feature in the hospital finances and has made possible a great deal of charity work which otherwise could not have been undertaken. This is the only hospital we know of, not a medical school, thus subsidized.

The value of medical mission work is manifold. In the first place it saves countless lives and relieves a huge amount of human suffering. Then, too, it aids in developing and sets a standard for the young medical profession of the several mission lands. A third important service, from the missionary standpoint, is that it serves as an object lesson in Christian love. We can point to our hospital and say,



DR. TAYLOR MAKING AN OUT CALL

"This is what Christianity stands for. It bears such fruit."

Apart from these services, however, is the opportunity which hospitals give for direct evangelism. They offer a most attractive field for broadcast seed sowing. In St. James's Hospital, for instance, the many out-patients wait for the opening of the dispensary in a hall in which the Gospel is preached and tracts sold or distributed. This, of course, while effecting a wide general knowledge of Christianity, makes too fleeting an impression and is too difficult to follow up. We have a much better opportunity with the in-patients who are with us for weeks or months and under conditions which incline them to believe. There is daily preaching in the wards, following in the main the Life of Christ, illustrated by large Nelson pictures which are changed in the wards and private rooms from day to day. In this preaching the doctors and nurses take part.

The most effective work, however, is the individual work at the bedsides of the patients. The illiterates who are willing to study are instructed in the character or in the much simpler phonetic script. The evangelistic workers pray with them individually, and as they develop the rudiments of faith

they are taught to pray for themselves. A definite course of instruction in the fundamentals of Christianity is taught to those who are well enough to follow it.

When patients leave the hospital an effort is made to get those from the city at once in touch with the church nearest their residences. In the case of those from other towns, letters are sent to the nearest mission station giving the name and address of the patient and asking that he be visited and the influence of the hospital experience conserved.

The value of this side of the hospital work is illustrated by the fact that the first of the twenty out-stations of Anking was founded as a result of an operation for cataract on one of the early patients, who brought a deputation from his home and asked that work be started in his city. Only last year one of the latest of these stations was opened because there were a large number of old patients in the neighborhood who offered an attractive nucleus.

Institutions generally develop around certain personalities, so in telling of St. James's Hospital it may not be amiss to delve a little into history. The original hospital was opened in the fall of 1901. It was founded by Dr. E. L.

"I Was Sick and Ye Visited Me"



THE MEDICAL STAFF IN THE MEN'S DEPARTMENT

At the left is Dr. Charles D. Reid. Next to him is Dr. Chang. Dr. Chang is small in stature but he is great in ability. The two other Chinese doctors are Dr. Li and Dr. Seng

Woodward, who was in charge of it for seven years, and laid the foundations of its great usefulness. Dr. Woodward brought to the work unusual ability and constructive imagination. He planned wisely for the future, and the present equipment in land and buildings is largely the result of his effective presentation of the cause to the people at home. Serious illness forced his retirement from the mission field, and left the new hospital in the hands of Dr. H. B. Taylor, of Norfolk, Virginia, who had been his colleague for three years.

Dr. Taylor has now been in charge of the hospital for fifteen years. As he came out before the present hospital was built, he has, as it were, grown up with the work. To an intense interest in the scientific side of medicine, he adds a realization that the souls of his patients are of more importance than their bodies. He has spared no pains to keep abreast of the progress of medical science. His furloughs have been largely special courses in the best medical schools; while on his vacations in China the problem of his family and

colleagues has been to keep him away from medical books and microscopes. His passion for improving his personal equipment and the conscientious care which he brings to each operation and treatment have borne their fruit in the high regard in which he is held by the fellow members of his profession throughout China and his great personal reputation throughout the large area which the hospital serves.

Dr. Charles D. Reid is the other American doctor on the staff, and was in charge during Dr. Taylor's absence on furlough. He has had special training in orthopedic surgery and X-ray and is most interested in installing the latter, the latest addition

to the equipment.

The hospital could not possibly have played the big part it has in Western medicine in China without American nurses, and it has been peculiarly fortunate in those on its staff. Miss Mary Ogden was the first nurse appointed to China by our Board, and she has been the superintendent of the women's department ever since the new hospital was opened. Miss Sada C. Tomlinson came out not long after Miss Ogden and occupies the same position in the men's hospital. These two, with Dr. Taylor, have given the hospital continuity of staff, a rare thing in hospitals in China, but one that means a great deal in the building up of an institution.

From the first the staff realized that Western medicine in China would be a poor thing without the nursing profession, and so they proceeded to found training schools for men and women nurses, which are among the oldest and best in China. These schools have played no small part in laying the foundations of the Nurses' Association of China, a splendid organization, in some



DOCTORS AND NURSES OF THE WOMEN'S DEPARTMENT

respects ahead of similar ones in America.

Miss Ogden and Miss Tomlinson are now ably assisted by Miss Alice Jeffer and Miss Hannah Ogden. Miss Bowne and Miss Gehrling are in Language School, and begin their hospital work next February. Thus, for the first time in its history the nursing staff of the hospital is well provided for.

Of the Chinese doctors Dr. Li is a product of the Church of England diocese of North China. He has given us three years of valuable service, and it is with great regret that we hear that he is planning to return to the Church of England work before long.

Dr. Chang is in charge of the medical work in the government prisons referred to above. He is one of the smallest men I have seen in China, and was known as "the Babe" when he was a student in our nursing school. In spite of his size, however, he is a man of ability and character, with an interesting story of his own, though there is no space in this article to tell it.

The latest addition to the medical staff is Dr. John Seng, a 1922 graduate of St. John's University medical school. Besides being a good doctor, Dr. Seng has an unusually winning personality and has already become one of the most popular members of the station.

On the women's side Dr. Chen has

been with us for two years since leaving her medical school. She has filled these two years with valuable service and successful experience. She is the only one of the staff who is not a professed Christian, but she does her work in so fine a spirit that she puts to shame many who are, and we feel sure that she is not far from the Kingdom.

The last one of the doctors to be mentioned is Dr. Agnes Tso. I have kept her for the last as she is to most of us a pet enthusiasm. Like Dr. Chang, she is quite a small person physically, and like Dr. Chang she was a student in the hospital's nursing school before studying medicine. From being an unusually efficient nurse she has become an unusually efficient doctor. She is a wonderful combination of sympathy and kindness, thoroughness and decision. There is no member of the staff who has in fuller measure the love and confidence of her associates. We are glad that it falls to her lot to interpret Christianity each year to thousands of the women of China.

While St. James's Hospital has, for twenty-one years, been developing an ever-increasing usefulness, its work has been seriously handicapped by inadequate accommodations. This is especially true of the women's side of the work. When the main hospital building was built in 1907, Dr. Wood-

"I Was Sick and Ye Visited Me"

ward met the experience common to builders everywhere—the cost of the construction exceeded the estimates. The situation was met by building only half of the women's wing. This was sufficient for all the needs at that time. The old conservatism still held, and not many women patients sought the aid of Western doctors. This has, however, long since changed. Women patients crowd to the hospital, and the accommodations for them are quite inadequate. It is imperative that the women's hospital should be enlarged as called for in the original plans. This will require \$10,000, but, when done, it will mean the saving of many lives in the course of a year.

The other most serious equipment need is for a new dispensary building. The present building is in bad condition and is entirely too small to accommodate the large daily clinics. Furthermore, it has no rooms for the special examinations which, in many cases, are necessary. The dressing rooms are crowded day after day, and satisfactory work in this department is practically impossible. A dispensary twice the size of the present building should be built without delay. It would cost \$7,000.

Thus to meet the opportunities which the Church has created, we need \$17,000, \$10,000 for the women's wards and \$7,000 for the dispensary.

Bishop Huntington has agreed to substitute St. James's Hospital on the Anking list of priorities for priorities numbered 385, 386, 438 and totaling \$8,000. I am assured that the National Council will agree to this change. All gifts for the enlargement of the Hospital can therefore count upon the quota.

I have good reason to believe that if friends of St. James's Hospital will give this \$8,000, the remaining \$9,000 needed for our present enlargement, can be secured from the China Medical Board.

Finally, in this statement of needs I would myself, as chaplain of the hos-

pital, include a small but acute one for the evangelistic work. We have at present not even a room where the evangelistic records and literature can be kept and where patients can be seen individually. A small building should be placed near the hospital gate with an office for the chaplain and catechists and a "guest room" where patients leaving the hospital can be seen for a final conversation. This would cost about \$500 and would greatly increase the effectiveness of the evangelistic work.

In addition to equipment needs, the financial problem of meeting monthly expenses always presses heavily. There is an almost unlimited need, as no needy case, however poor, is ever turned away. The \$250 from the government, referred to above, has been a great help here, but this is a precarious resource. When the government is short of funds the contribution stops. It was not paid for eight months of the last twelve. The new governor has renewed the grant, but has refused to be responsible for payments due from his predecessor.

There should really be a reserve fund which could be drawn on in emergencies such as this, but the hospital has to live a hand-to-mouth existence financially and is unable to accumulate such a reserve.

It would be a great encouragement if these equipment needs could be secured and the financial burden of monthly expenses could be made lighter. In the meantime, however, the Church can count on the hospital staff working in good heart and hope with such resources as they have. After all, the most important resources are spiritual ones. These are to be had for the asking and are inexhaustible.

WE have been unable to supply the unusual demand for the September and October issues of *THE SPIRIT OF MISSIONS*. If any of our readers who can spare them will send their copies to us at 281 Fourth Avenue, New York, we shall be grateful.

Making the Blind to See

By the Ven. J. Rockwood Jenkins

THE Hospital of the Good Shepherd among the Navajo Indians is situated near the government station of Fort Defiance, in the northeastern part of Arizona. It was founded nearly thirty years ago by Miss Eliza Thackara, a Churchwoman from the East who was visiting friends at the Fort. Deeply distressed by the lack of proper medical care given the Indians, Miss Thackara determined to do something about it. Backed by friends in the East and by Bishop Kendrick, she began to build the first hospital on the reservation, almost laying the stones herself. Dr. Wigglesworth, the government physician, a man of fine character and ability, was permitted to become the medical director, and for a number of years all kinds of cases were treated.

Then the government woke up to its responsibility and built its own hospital, and followed it up later by erecting a sanitarium for tuberculosis. There was still room for our hospital, but it seemed best that it should specialize in cases of the eye, nose, throat and ear; eye cases in particular demanded attention, as the dread trachoma and cataract are the prevailing diseases at all times among the Indians.

After twenty-five years of consecrated and effective service as superin-

tendent of the hospital Miss Thackara resigned, having witnessed the constant growth of the work under her hands. She was succeeded by her assistant, Miss Anne E. Cady, who had been a medical worker of our Church in

Alaska. Miss Cady is a most efficient superintendent, thoroughly devoted to her work, and under her management the buildings have been enlarged and many improvements have been made. Her present assistant is Miss Frances V. Davenport, sister of Bishop Davenport, of Easton. The nurse is Miss Annie T. Powell. Dr. Wigglesworth resigned a few years ago and was succeeded by Dr. Polk Richards, our present medical director as well as government physician. He is a most skillful surgeon and a sympathetic



TOPSY AND POLLY

friend of the Indians.

The work being done is most appealing. The patients come in from all parts of the reservation with their eyes in all stages of disease. Frequently an operation is necessary, and in all cases the patients have to stay for constant treatment until they are able to return home, cured or sufficiently helped. Some of them come back at intervals of several years. Many cases can be cured, if taken in time, but often they have been neglected too long, which

Making the Blind to See

has meant the loss of one eye or both eyes. We have had a few cases where a mere margin of vision has been preserved, enough for the patient to go about with, but that is about all. The government should have schools for the blind for all such cases.

One of the most interesting features of the daily routine occurs several times during the day, when the patients, at the summons of a bell, come to the dispensary for the cleansing and anointing of their eyes. Pencils of sulphate of copper, called "blue stones," are applied to the insides of the lids, and it hurts! And yet these patients, from the tiniest child up, respond almost eagerly to the sound of the bell, as if they were coming to a party. They sit around, waiting their turns, and, without any apparent reluctance, take their places on the operating table, the little

children being lifted or climbing up. They nearly always show that control of feeling which is characteristic of their race. I remember watching one child, about three years old. I was full of sympathy, for I expected to hear her cry or show fear, but the only sign of discomfort I could detect was the gritting of her teeth!

Some very pathetic cases occur of children who are brought to the hospital in a deplorable condition. There have been several such during the past year or two, and we will take the case of *Not-des-bah* or "Polly" as typical. She was about eight or nine years old when she was rescued from her home by relatives and taken to the government school at Chin Lee, sixty miles north of the Fort. She was covered with dirt, or uncleanness, from head to foot, with hardly a garment worthy of the name on her body. Her hair was a mass of filth and vermin, and her poor little eyes were streaming with trachoma and almost closed. The superintendent of the school took her in and had her fed and bathed, but she was as wild and frightened as a little animal of the desert, and when they put her into a bed, she screamed with

terror and threw off the covers to escape. She had never so much as seen a bed before. Realizing her serious condition, the superintendent had but one thought, and that was to take her as quickly as possible to the Hospital of the Good Shepherd. So he put her in his car and



FUTURE PILLARS OF THE CHURCH IN OKLAHOMA

Making the Blind to See

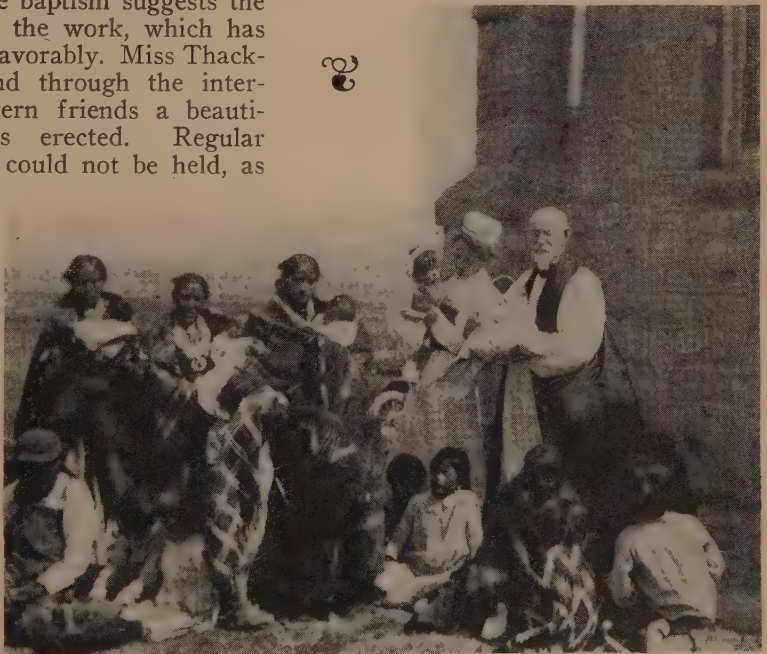
drove with her the sixty miles to the one place where the child could be properly cared for.

For the first week or so at the hospital she hardly uttered a word and never smiled, although yielding gradually to the care and treatment. Another child about her age, *Na-glen-nabab* (Topsy), who had been through a somewhat similar experience a few months before and was now pretty much at home, adopted her in a friendly way and helped her to realize what was being done for her. They soon became great pals and *Not-des-bah* began at last to smile and to appreciate her surroundings. She responded readily to the treatment and her eyes were saved, although her little pal had lost her sight almost completely. A few months later, at one of my visits, I baptized both children as Polly and Topsy, the nicknames they had acquired at the hospital. They are still there. Polly is practically cured, and is a sweet and kindly child, a great help in the kitchen and dining-room.

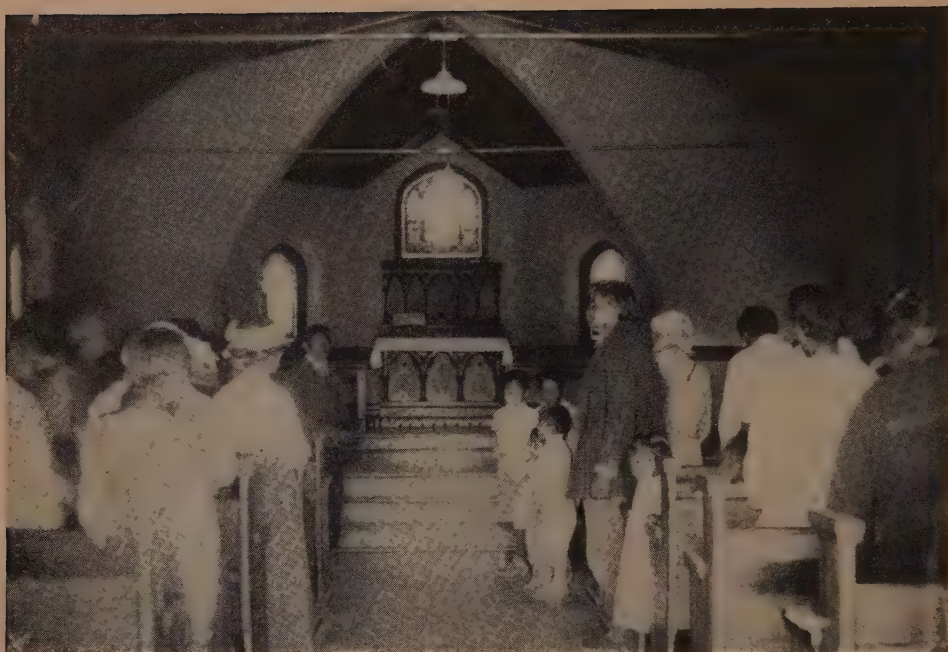
Mention of the baptism suggests the religious side of the work, which has developed most favorably. Miss Thackara began it and through the interest of her Eastern friends a beautiful chapel was erected. Regular Church services could not be held, as we had no chaplain, but Miss Thackara always had Prayers each evening, the patients all attending, even though they understood little of what was going on except that it was religious. Now and then the bishop would come, many parents bringing their

children to him for baptism on Miss Thackara's invitation. The Holy Communion would be celebrated in the morning, and in the evening the bishop would preach to a chapel full, most of the government officials and teachers, and often the Presbyterian missionaries from near-by, coming to join in the service. So these visitations were always memorable occasions, especially the baptisms in the afternoon, and it was a picturesque sight to see the Indian families coming in from every direction, in wagons and on horseback, in gay colors, and always arriving in time for dinner!

Under Miss Cady's administration these customs have been kept up, with visitations by Bishop Atwood and additional visits by the archdeacon. The need of developing further this side of the work, and especially of providing systematic instruction, was keenly felt, and the opportunity of providing for this need came in an unexpected way. Thomas Atkinson, a Navajo youth who



BRINGING THEIR CHILDREN FOR BAPTISM



A NAVAJO SUNDAY SCHOOL

had been brought up from babyhood by Miss Thackara and whose crippled limbs had been saved through her care, had been educated in Presbyterian schools, because our Church had none near enough to send him to. A year ago last spring he graduated at the Cook Bible School in Phoenix. Meantime he had joined the Presbyterian Church and was expected to become their missionary to his own people. But Thomas realized that while he did

indeed owe his education to the Presbyterians, he owed his very life to our hospital and especially to Miss Thackara. After many searchings of heart, he decided to cast his lot with us, at least for a while. So Bishop Atwood appointed him as a catechist and he took up his residence at the Hospital of the Good Shepherd in quarters especially built for him and his young wife and child. A Sunday School was organized with the various members of



WHERE THE BLIND ARE MADE TO SEE ON THE ARIZONA DESERT

Making the Blind to See

the hospital staff as teachers of those who understood English, and with the catechist as teacher of the other pupils in their native tongue.

This little school has now done excellent work for over a year, all the patients, Christian and pagan, as well as many natives from outside on the reservation, attending and seeming to appreciate the Gospel message thus unfolded to them. In addition to his work in the Sunday School, Thomas Atkinson takes turns with Miss Cady in conducting the daily prayers, giving an address in Navajo each time. He also goes about on horseback or in the Ford and visits the homes of the people in an effective pastoral way, and exercises a most wholesome influence all



MISS CADY AND AN OLDTIMER

about. Thus the work of the Mission of the Good Shepherd is advancing not only as a hospital, but as a center of spiritual power.

A Splendid Opportunity

By the Rev. Edgar H. Goold

FOR several years our oldest institution for the training of Negro youth, St. Augustine's School, Raleigh, N. C., has been in great need of a suitable classroom building and adequate living quarters for the boys and young men.

At present the first two floors of the so-called Lyman Building are used for classrooms and the upper floors of the same building as the dormitory for the young men. Both classrooms and living quarters are inadequate to meet the situation in an institution which last year enrolled over five hundred students. The need is so urgent that the National Council, acting on the recommendation of the American Church Institute for Negroes, has placed the proposed building on the Priority list for \$50,000 during the present triennium. The total cost of building and equipping a fireproof building which will meet the present needs and allow for suitable expansion is now estimated at \$80,000.

The General Education Board of New York, whose purpose is to promote education within the United States without distinction of race, sex,

or creed, recently offered to give one-half the cost, \$40,000, provided that the other \$40,000 is secured.

When the new classroom building is completed the entire Lyman Building can be remodeled and used as the young men's dormitory, thus practically doubling its capacity.

The splendid offer of the General Education Board is most gratifying and encouraging. The \$40,000 needed to secure their gift should be raised at once, or a unique opportunity will be lost.

Plans have been drawn and a start has been made towards raising the required amount. Several thousand dollars are already in sight. The Priority number of the building is 453. Contributions towards it will apply on the Priority quota of a Diocese if so designated and sent through the American Church Institute for Negroes, 281 Fourth Avenue, New York City, or to Mr. Lewis B. Franklin, Treasurer, at the same address.

The need is pressing. Others have promised to share equally in the expense. Surely our Church will not fail to do her part!



ALL SAINTS' HOSPITAL, McALESTER, OKLAHOMA, AS IT APPEARS NOW

This was the first hospital built in Oklahoma when it was the Indian Territory, and for many years the only one. The front has been camouflaged with ivy-covered porches, but you cannot strengthen an interior by decorating its exterior

"Inasmuch"

By the Right Rev. Theodore P. Thurston

BISHOP OF OKLAHOMA

PROBABLY there is no human appeal more touching than the call to relieve physical suffering. Our Blessed Lord appreciated this, and He commands those who give even a cup of cold water. All Saints' Hospital, McAlester, Oklahoma, has been following His example and answering that call for lo! these thirty years. The writer of this article believes fully in the principle of the widow's cruse—and cites this hospital out in the coal country of the old Indian Territory as a living example of its truth. For nearly a third of a century All Saints' has stood as a haven of refuge for sick and mangled bodies, and has never yet refused to receive any patient who has come to the door. "Inasmuch" has been our watchword, even though we may not pronounce the words audibly. Quite twenty per cent of our work is entirely free. No one is turned away.

The hospital, as most of our readers know, started as an emergency measure after a pitiful coalmine disaster near the city. Bishop Brooke rented one room, secured a nurse, and took in as many patients as possible. From this has grown the now fine institution of which the Church may well be proud. It was the first hospital in Oklahoma, and for many years the only one. Now it is situated in the center of a block in the western part of the city; is reached by fine paved streets, and has a capacity of about sixty-five, which can be stretched, in an emergency, to nearly one hundred.

If one will compare the old building

with the one as it now appears, it will be seen that we have erected a handsome (now ivy-covered) addition on the left side, and have camouflaged the old part with porches across the front. But the building was erected of frame in the mid-nineties, and you cannot strengthen an interior by decorating its exterior. This old building is now a dangerous structure, and is likely to be condemned at any time. We must build anew. This is what we want to

do now, and what we must do, if the hospital is to continue. Some of our hospitals, over the country, have gone out of existence, while others have gone into the hands of those who are not of our Church. But we want to keep this a Church hospital in the sense that it is maintained by us, but that it be-

longs, in the ministrations it offers, to all people, without regard to color, or condition, or creed, "Inasmuch." This has been our program thus far and will continue to be such as long as we try to keep the Institution open. When we cannot do this, we will give it up entirely.

Now the only askings which the Church in Oklahoma has in the Priorities are for this hospital, and for the work at our great university. Both of these are most worthy and very needy. I am pleading for the former now. In the *Proposed General Church Program for 1923-1925*, a new building for All Saints' Hospital is called for in No. 125 on the list; and we simply must have this building soon if we are to maintain the institution. This





ALL SAINTS' HOSPITAL WHEN IT WAS FIRST OPENED
Now a dangerous structure and liable to be condemned at any time

Episcopal Church does not stand for anything that is shoddy or picayune. We have improved our property greatly in the last few years. The new portion, on the left of the picture of the hospital as it is now, was erected at a cost of \$18,000, including the improvements on the exterior of the other part. This new wing is fireproof—brick walls and concrete floors and stairs; a durable, safe structure. We must now erect a building in conformity to this new part, in safety, in comfort, and in sanitary condition. This proposed building will contain the administrative offices, the operating and dressing rooms, and the chapel, as well as private rooms and public wards for patients. For this the Priorities Committee, and on their recommendation, the General Convention, permits us to ask for \$50,000, in Priority No. 125.

Is there not, therefore, some one, somewhere, who will care enough for what we are doing, to give us this building, in order that we may continue our policy of "Inasmuch"? We hope to enlist the interest and the money of the citizens of McAlester in other necessary improvements (a laundry—an elevator—a central heating plant, etc.), but we

hope to secure this Priority without any conditions as to what the McAlester people may or may not do.

If any one person should so desire—or any parish or organization so desire—we could receive a sum of money to pay for a portion of the building—say a ward—or the operating room—or the chapel. All these would be contributing to the erection of the main structure.

Is there one person, or many, who believes earnestly in answering the human appeal for the relief of physical suffering? Here is the opportunity. "Inasmuch"!

A Fitting Memorial

SOME friends of the late Deaconess Scott want to express their love for her by a memorial in China. They feel that the most fitting gift would be a scholarship to take girls from St. Hilda's School, Wuchang, of which she was principal, through college. Will any who would like to have a part in this tribute address Miss Aimée Drake, 1221 Ashland Avenue, Wilmette, Illinois?

The Woman's Auxiliary and the Emergency Fund

ONE of the many inspiring lessons of the Japanese disaster is found in the amazing courage of those who have been called upon to see the results of many years' striving destroyed in one of the greatest calamities of all time.

In the letters which are coming to the Missions House from Bishop McKim and our missionaries there is not one note of despair nor even of the discouragement which would seem to be only natural. It is a magnificent record. Can the Church at home hope to measure up to the standard which our missionaries and the whole Japanese Church is setting for us? There is much to make us hope that we may in some measure at least rise to so inspiring a challenge.

On September 11th there were sent from the Missions House telegrams to diocesan presidents telling of the disaster and of the Emergency Fund which was needed for our work and workers. This was followed by a letter giving fuller details and suggesting that the Woman's Auxiliary should try to raise \$100,000 of the \$500,000 asked of the Church.

The responses were prompt and gratifying both by telegram and letter. We wish it were possible to print them all, filled as they are with an eager desire to help and the realization of the greatness of the need. We can give only a few, but they are typical of many others which have come from all parts of the Church.

From Oregon: "Your message received. Using Convention machinery of a year ago and organizing for relief of Church in Japan. Women of Oregon will do their full share."

From Ohio: "In response to your telegram and letter, immediate action was taken in regard to the Japanese Relief

Fund. Ohio will do her part, and you will hear from us soon—\$2,000 has already been received."

From Missouri: "Your telegram, giving the particulars and necessities in Japan since the earthquake, has been received and we will begin at once to see what we can do to help. It seems terrible indeed that the efforts of so many years have been blotted out so quickly, and we who have been so mercifully blessed 'that no harm has come nigh our dwelling' must be the ones to now sustain the faith of our workers in that afflicted field, and with our gifts again establish the wonderful work done by Bishop McKim."

From Tennessee: "In response to your telegram, and after consultation with Bishop Gailor, I have sent a telegram to each parish branch and to all the important newspapers in the State, signed by Bishop Gailor and myself, practically repeating your message and asking that immediate action be taken and contributions sent at once to Mr. Franklin.

"Be assured the Woman's Auxiliary in Tennessee will do its very best. We thank God for sparing the life of our missionaries and for the great faith they and Bishop McKim displayed."

From Washington: "I have received your letters telling of the need of money before the 22nd, so have written to our treasurer asking her to send what little funds we have in our diocesan treasury, and to call on the parish treasurers for aid."

From Minnesota: "Both St. Paul's and Minneapolis's Deaneries met Monday afternoon (September 17th). Bishop McElwain was able to be with us and Mrs. Prince, Mrs. Lincoln and I attended both meetings, which were



NEAR THE SHIMBASHI RAILROAD STATION

representative. I read aloud your night letter in St. Paul's."

From Long Island: "Long Island will send whatever it has in its treasury at once and more gifts will follow."

From Rhode Island: "You may rest assured that the members of the Auxiliary in Rhode Island will do their very best in this terrible crisis."

From Maryland: "We have appointed our meeting for September 26th. Our minimum pledge will be \$2,000, and we trust it will go over. The first thousand will go to you as soon as we can reach our treasurer." [The first thousand has been received.—Ed.]

From South Dakota: "Your letter in regard to Japanese Relief reached me, and, of course, we are all doing our best to help. Our Auxiliary has had a food sale and sent in fifty dollars, and I am suggesting that each of our branches do something like that, besides their personal and Red Cross gifts."

From Nebraska: "Your telegram received, and I am enclosing a copy of

the appeal which I have sent to every president:

After returning thanks to God for preserving the lives of our missionaries, which I am sure you have done, I am asking the Auxiliaries throughout Nebraska to do their utmost for a generous response to this heartrending appeal. Please ask for gifts from branches and individual gifts that we may do our very best for our Church and its workers.

The Emergency Fund, which includes the Woman's Auxiliary gifts, is today \$..... The need is great and our opportunity without parallel.

Have you done your share?

"I hope we will have a generous response from Nebraska, and I will have the money sent you as soon as possible."

FROM the Church General Hospital, Wuchang, comes an interesting report for the year 1922. So long as the supply of copies holds out we will be glad to share them with those who would like to have some details of the important service the hospital is rendering. A postcard to the Department of Missions, 281 Fourth Avenue, will secure copies.



SEARCHING IN THE RUINS IN THE HOPE THAT SOMETHING HAS
ESCAPED THE VIOLENCE OF THE FIRE

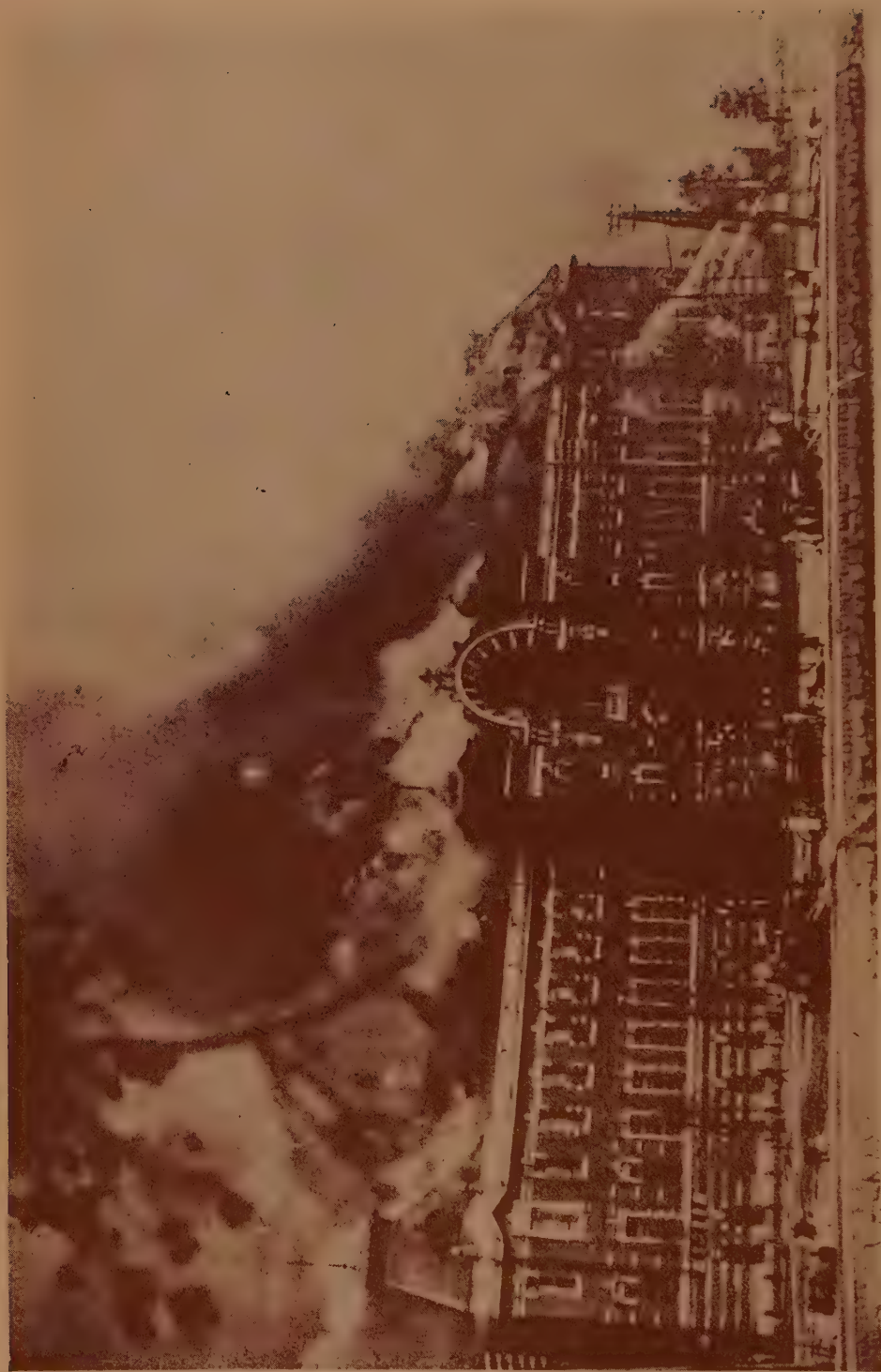
Story of the Disaster in Pictures

PICTURES give but a faint idea of the scenes that followed the great earthquake in Tokyo. Read Dr. Reifsnider's thrilling story in this issue and perhaps you may be able to imagine what happened in that city of 2,500,000 people when, without warning, their houses came tumbling down about them.

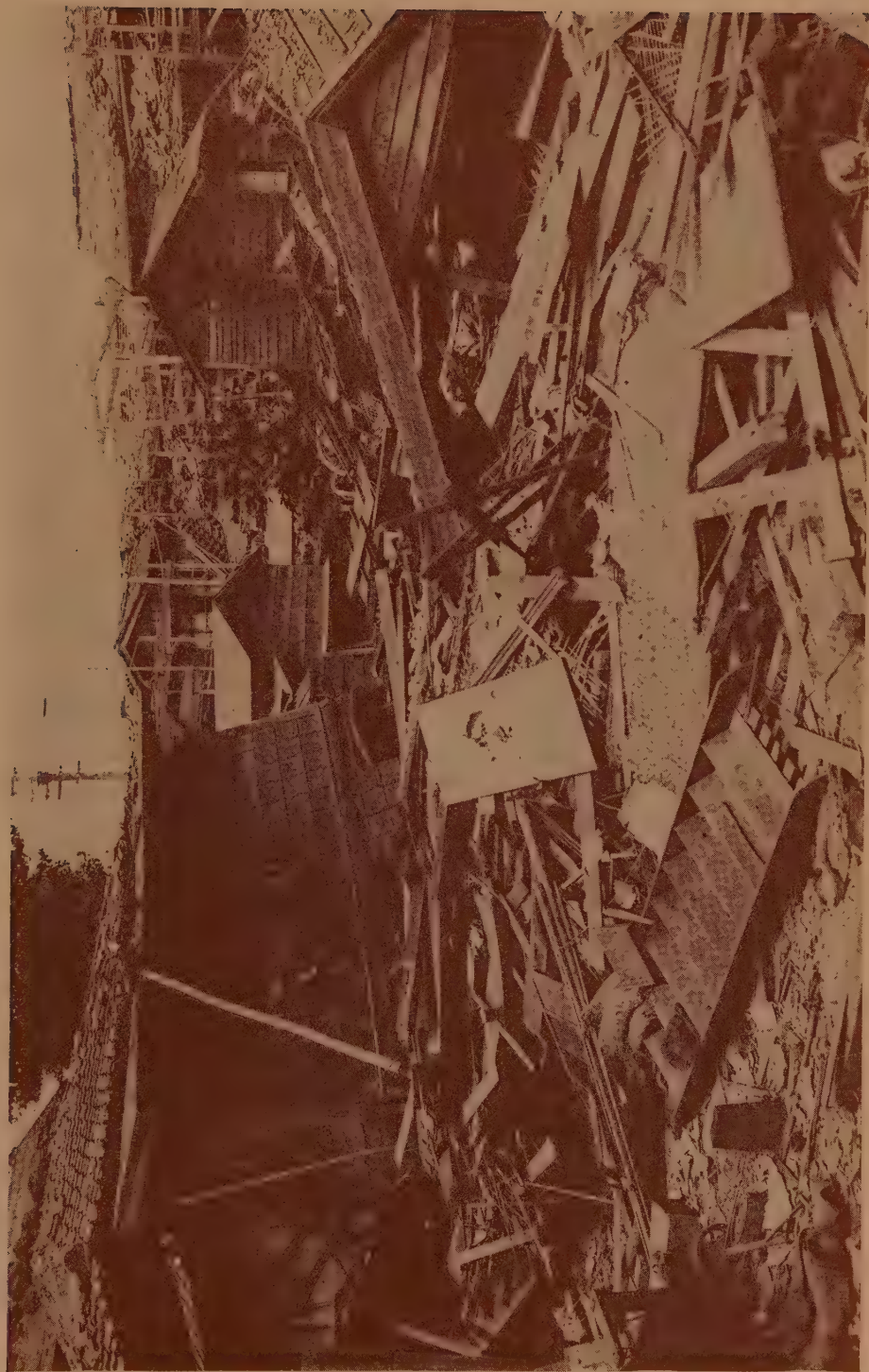
To the shock of the earthquake was added the horror of fire. One sees the multitudes as night came on fleeing from the flames, many, alas! to meet death in their haven of refuge.

Others, more fortunate, took refuge in the public parks, lying on the ground with a covering thrown over four bamboo poles to shelter them. On every hand was death, destruction and desolation.

A million people are destitute in Tokyo today, some of whom are our own Church folk. Their houses, churches and schools are destroyed. Is it any wonder that the Church is asking for \$500,000 to meet this emergency?



BURNED, BUT NOT WRECKED
One of Tokyo's finest municipal buildings which stood the shock of the earthquake but succumbed to the fire



WRECKED, BUT NOT BURNED
In six minutes the homes of thousands of people were reduced to this jumble of boards, plaster and bamboo. It is a wonder that any were left.



DI
The picture above gives some faint idea of the way in which some districts of Tokyo
swept over it after the earthquake had done its work and the only building left
was r



ATION!

...e been wiped out. This was a part of one of the most populous wards in the city. Flames
...g in the whole district is the one seen in the background. It was built of concrete and
...ed with steel



PARTLY BURNED AND PARTLY WRECKED
This was a section of one of Tokyo's shopping districts



NEAR THE RAILROAD STATION IN TOKYO
The debris from the burned cars has been heaped in the middle way between the tracks



BURNED STREET CARS AND THEIR DEBRIS



ALL THEY POSSESS IS STRAPPED TO THEIR BACKS

As all means of locomotion were destroyed the refugees had to leave Tokyo on foot. A hundred thousand people tried to cross the pontoon bridge in one day. All the other bridges were burned

(See Dr. Reifsnider's description on another page)



THE NEW ST. BARNABAS'S HOSPITAL, OSAKA, JAPAN
From the Architect's drawing

The Oldest Mission Hospital in Japan Renews Its Youth

By Joseph L. McSparran, M.D.

THE Hospital of St. Barnabas, in Osaka, has a long and honorable history. Founded in 1874 by Dr. Henry Laning, under the leadership of Bishop Channing Moore Williams of sainted memory, it was the first mission hospital established in Japan and for many years it was the Church's sole effort in medical missionary work in this field.

For more than forty years the work was carried on by its founder, who, because of the infirmities of age, retired in 1916. He returned home and shortly thereafter was gathered to his fathers. Dr. Laning was a man of sterling parts and his high ideals, uncompromising integrity and devoted unselfishness greatly endeared him to the Japanese and won for the cause of Christianity many who are now pillars of strength in the Japanese Church. He belongs truly among the heroes of Missions and "his works do follow him."

The old hospital represented at most but a very modest effort to introduce

Western medicine; but it had its effect; and for a long time was a model for the Japanese; it exerted a great influence as a teaching force, while at the same time it exemplified the principles of Him whose command to His Church was to heal the sick. Unfortunately it was unable to keep pace with the rapid development of medicine in Japan and was therefore soon outstripped by the hospitals under native management. The Japanese, after they were awakened from medievalism astonished the world by the rapidity with which they adapted themselves to their new environment. In nothing was their progress more rapid than in the adoption and adaptation of Western medicine. Consequently, the old St. Barnabas's experienced a period of rapidly decreasing importance.

Under such circumstances it was at once evident that we must rehabilitate or close up. The opportunity to do so came with the post-war commercial boom. We were able to sell the old



THE STAFF OF ST. BARNABAS'S HOSPITAL IN 1883

Dr. Henry Laning, the founder, stands in the center, Mrs. Laning is at the left in the rear.

site at a good price; enough to enable us to buy a new lot and put up a modern building suitable for our needs. We are asking the Church at home to give us the money for equipment and furnishings for which we need the sum of \$40,000.

Just as the building of the original St. Barnabas's Hospital marked an epoch in medical missions in Japan, so also its rebuilding marks a recrudescence of activity along the same lines, but approaching the problem from a different point of view, and with a different purpose. In the beginning the aim was largely humanitarian; to supply succor for suffering humanity for which there was no adequate provision. This condition of things which still confronts medical missionaries in China and other backward countries, is in Japan practically a thing of the past. Here there are numerous hospitals adequate for the actual physical needs of the population, except in a few impor-

tant respects. Unfortunately the attitude toward the patient does not minister to the highest there is in man, as well as to the needs of his physical organism. It is merely the difference between interest in the disease, rather than in the patient himself. Japanese medicine is putting the stress on research, and in its zeal for scientific investigation the clinical application of medical knowledge to the patient has lagged far behind.

On St. Barnabas's Day, June 11, 1923, the cornerstone of a new hospital was laid by Bishop Tucker. The new building when completed will consist of three stories and basement, with a wing of two stories and basement. The floor area is about 30,000 square feet, and it will accommodate sixty to seventy-five in-patients, with facilities for an out-patient clinic of 100 per day. The construction is brick upon a ferro-concrete foundation. The building will be fireproof, and

The Oldest Mission Hospital in Japan Renews Its Youth

thoroughly modern in every particular.

In the new St. Barnabas's, the patient's interests and welfare will be paramount. He will be treated not only as a case, but as a man. We are interested in disease, but only as it affects the individual and militates against his interests. The broader field of investigation we are willing to leave to others who have the necessary financial endowment and the time for it.

Another feature we hope to stress is the more thorough training of nurses. Japan is very backward in its standards of training and efficiency for nurses. We hope to establish a very high-class school for nurses, and will fix the educational requirements for entrance sufficiently high to ensure our getting only well-equipped girls. It is our intention to give them a course of instruction in all respects comparable to that given in the best hospitals in America and Europe. As a nucleus for the teaching staff we have already two American nurses, Miss Anna S. Van Kirk and Miss Ruth M. Whent, and we are asking for one more who

has had special training in hospital Social Service. We have also a Japanese nurse with thorough American training, Mrs. M. Sonobe, from whom we are hoping for much valuable help and counsel. We rejoice in the recent news that Dr. John D. Southworth has been appointed to our staff. He is a splendidly equipped man with a true missionary ideal.

The Christian community of Osaka is a large one, and the new hospital should prove to be a health center for them. It is the only institution of its kind in all western Japan, and it will not only be operated in the interests of any who may apply, but especially in the interests of the Christian Japanese and all foreign missionaries.

We bespeak for the new St. Barnabas's the support and the prayers of all Christians. It is a glorious opportunity to interpret the spirit of Christ in a practical way. We hope it will be a beacon light shining through the fog of materialism, guiding the Japanese people toward a larger appreciation of Man.

I HEARTILY endorse the appeal for \$40,000 for the equipment and furnishings of the new St. Barnabas's. This amount is included in the Priorities of the District of Kyoto. I trust that the money may be in hand by the time the building is completed next spring, so that there may be no delay in beginning this much-needed work.

H. ST. GEORGE TUCKER.

Next Month—United Thank Offering

THE December issue will be our annual United Thank Offering Number with stories by U. T. O. missionaries.

Also it will contain an account of the progress of the \$500,000 Emergency Fund and the way it is being used to relieve the distress in the Japanese Church.

Christmas stories and pictures from Cuba, the Philippines, Japan and the Indians of Northern California will round out an unusually interesting number.

Copies will be supplied to the women of the Church at five cents each, provided the other five cents is placed in the United Thank Offering. Further particulars will be found on the inside front cover.

Extra copies should be ordered in advance



GOING TO SCHOOL AT DESLANDES, HAITI
This school was opened in May, 1923, with an enrollment of one hundred pupils



Into the North Country

By

*Bishop Harry Roberts Carson, D.D.,
of Haiti*

FLOWERS FOR THE BISHOP

EVEN my quartermaster—of whom more later—has now slept enough and feels normal again after that trip we made together, he and I and my chauffeur and interpreter. The first hours after our return were given mostly to resting tired burnt bodies and sore muscles, but now there is the satisfaction which comes from having done what one set out to do. And the story can be told. It was not an easy journey, but it was well worth all of the physical discomfort.

I had two objectives. One was Gros-Morne and its neighboring mission at L'Acul. The other was Port de Paix, at the northernmost extremity of the island of Haiti.

To start not later than six o'clock on the longer journeys throughout the district is an ambition of my episcopate; generally I succeed; sometimes I fail. When I am altogether master of my own movements, not dependent upon others, I generally start with the punctuality of a Chicago Limited. So it was on this journey; six was the appointed hour and at six we were ready to leave Port au Prince. Into the car had been piled the luggage of the three of us, three five-gallon tins of gasoline, two demijohns of water and a gallon thermos bottle of drinking

water; then off into the glorious tropical morning.

Our first long run was to St. Marc, some sixty-odd miles to the northwest of Port au Prince. Much of the road is on the edge of the sea; at times it swerves slightly and takes in little villages like L'Arcahaie, Les Vases and Luly, where we have missions under the Rev. Léon Jones. At St. Marc we stop only long enough to leave a bundle of late New York papers with Dr. Owens, the sanitary officer, always ready to show hospitality; then on to Gonaives, passing first through dreariest waste land with its scant vegetation and blistering hot limestone soil which throws back into one's face heat as from a "furnace exceeding hot", and later, through lands made rich and fertile by estuaries of the Artibonite River. Off to the right, but off the main road of travel, is a mission at Petite Rivière recently opened by the Rev. Victor Gilles and where I hope to lay the cornerstone of a chapel in the near future. From Gonaives our route is almost due north and at about three o'clock we reach Gros-Morne. The harder part of our journey is beyond, but here we are to tarry for a portion of three days. The field is in charge of the Rev. Ulysses Bastien,

Into the North Country

one of our aged priests, to whom recently I sent the Rev. Elie O. Najac as an assistant and also to lend help to a devoted layman in his preparation for the ministry. Mr. Najac has amply justified the confidence I placed in him and has won the esteem of the entire community.

Gros-Morne opened its gates and received us most hospitably. We had not been expected until the following morning, but there was very evident delight that we had come ahead of time. Certain houses, like Mr. Najac's and Mr. Adolphe's, were in holiday array. At the church there were bamboo and palm branches, flowers, and flags of the Republic. Soon the Magistrat Communal, the leading official of an extensive territory, came to give me welcome; and he was followed by others who expressed kindly sentiments for the work of the Church.

For the following morning at eight o'clock a demonstration in my honor was planned, to take place within or without the church as I might designate. I took order for the church door. Here there was a large assemblage of Church folks and others who had come to listen to the hymns and speeches. Among other surprises of the moment was an original composition, words and music, of Mr. Leobrun Adolphe, dedicated to l'Evêque d'Haiti, and sung right lustily. Space will only permit us to quote one verse:

Pour notre Evêque, o notre Père!
Nous te prions dans notre cœur!
Daigne exaucer notre prière,
O doux Jésus, notre Sauveur!

Upon the conclusion of the hymn we all entered the attractively adorned church, greatly improved since my visit in May. Lights and flowers were upon the altar, two acolytes served for the first time, and the bishop wore his mitre presented by Christ Church, Colon. First there was confirmation and then the Holy Eucharist, both entirely in French, though in spots halting and stumbling. My chauffeur acted as interpreter of the sermon and more and more I am relying upon him to add this to his other duties. He is a boy of about twenty.

After a hurried lunch, accompanied, so it seemed, by a large majority of the population, we took horses for the mission at L'Acul. There again were the same rejoicings, perhaps intensified a little by the fact that this was their first episcopal visitation since the founding of the mission in 1918. Of all the chapels in these places off the beaten roads of travel,



MY QUARTERMASTER

this at L'Acul appealed to me as most attractive and churchly in its modest appointments. As I entered the clearing about the chapel I again listened to words of welcome, riding first through the open lines of people, and I was told the brief history of the mission. It was founded five years ago; twenty-seven people attended the first service; the cornerstone was laid six months later and the chapel completed three years ago. The twenty-one communicants were more than doubled that afternoon, for I confirmed thirty-five persons. For many weeks there had been an absence of rain, but just after the completion of the service there was a heavy down-



THE CHURCH AT GROS-MORNE AFTER SERVICE

Note the decorations in honor of the bishop's visit

pour. It added to the gratitude of the day. I won't attempt to describe the merry, singing, men and boys and girls as they returned to Gros-Morne; it is enough to say it was a happy countryside.

Being less independent than when I left my own residence at Port au Prince, we could not make our start the following morning until after seven o'clock; my episcopal ambition failed. However, it was mostly owing to the vestments that go with the office of bishop. How were they to be carried, now that we must leave the automobile for horses? I had reduced what

I had to carry across the mountains to the simplest terms, but even so there was the problem: How was the bishop's suitcase to be carried?

We got a small mule, slightly—not much—larger than a burro, and then a huge pannier with two enormous pockets in which the natives are accustomed to carry their commodities to market; lime, charcoal, huge bunches of plantains, coffee. Into one pocket the bishop's suitcase was safely stowed and in the other enough rocks to balance its weight. It seemed an imposition on an unsuspecting and diminutive mule who couldn't see just what was

Into the North Country



WAITING FOR A CUSTOMER

taking place behind his ears, but there was no help for it. If the bishop's suitcase went on one side, something equally heavy must go on the other. On top, a pillow was placed to make a seat for the little mule's driver. This was Ferdinand and some day I may tell his story but not now; suffice it to say he is the bishop's most faithful and loyal attendant. It was a picture to bring a wide grin to see the little fellow galloping his mule: suitcase flying on one side, rocks on the other, pillow and boy bounding and rebounding in the middle. I created him quartermaster of the expedition. It was proper he should have a mule as the traditional symbol of his department.

It was difficult to learn the distance from Gros-Morne to Port de Paix. Whenever the inquiry was made the answer was not in terms of miles or

kilometers or even leagues, but—in *passings of the river*. There is a river in that north country called *Trois Rivières* (Three Rivers), over which we crossed exactly fourteen times. So the answer to the question, "How much further?" would be, "Seven more passings," or "five more passings," as the case might be. My Jamaican friends whom I used to know on the Isthmus would have said to the same question, "Not too far!"

In all there were about thirty miles of climbing and descending mountains, and of river bed and gorge bottom, of dusty plain, of luxuriant tropical growth. One could but envy the horses as they waded the streams and nosed with such evident enjoyment and infinite content the cool waters. In one place we came across a couple of Americans in charge of a surveying camp, one of whom was accompanied by an intrepid wife and who pressed me to take a meal with them if they should be in camp on my return. At another village there was such poverty and wretchedness that one longed to get out among the cactus as relief from its depression. And then, later, at a height from which anyone would long to get such a first view—the blue Atlantic!

We rode into Port de Paix about four o'clock and I sought out my friend Captain McNulty, of the Marine Corps, who is in charge of the national gendarmerie in this section. There is no one whom I know who gives hospitality more gladly; there is nothing held back. Among other courtesies for which I am particularly obliged to him was that of securing for me a place for service that night. He and his cook, Forde, did that for me and right gladly. So at half past seven, in an upper room, we gathered for service. Though notice had been given barely two hours before, the room was filled. The congregation was mostly of English-speaking West Indians, from Nassau and Turk's Island, members of the Church of England. Up to the prayers,



SOME OF BISHOP CARSON'S FAITHFUL HELPERS

From left to right are Ms. Jean D. Abclard, lay reader; the Rev. Elie O. Najac, deacon; Ms. Jacques Vital-Herne, lay reader; Louis Jean Felix d'Orleans, postulant

the service was in English; then in French. I spoke in English and Mr. Najac in French. To close this service—American Bishop and American Prayer Book, on Haitien soil, prayers in French and for the President of the Haitien Republic—we sang, *God, save the king!*

Hereafter there will be services at least once a month, and I hope to be able to secure a lay reader who can render his ministration. It was worth while to have made the journey; to have brought cheer to these loyal and faithful members of the Church. Would that I could tell them that I will send them a priest to reside in their midst; a priest who would also be a teacher for their children! That is the earnest longing everywhere I go.

The day before, at L'Acul, doubtless by prearranged plan but with sincerity notwithstanding, the little children formed in line and came up to me, one by one, saying, "Please, give us a school." It seemed as though even the babies were saying it, "Please, give us a school." Occasionally, to create amusement, I would say, "And do you want a school, too?" "Yes,

yes," would come the quick answer.

This, however, is the key to successful work in Haiti: school work to accompany the Church work; teachers as well as priests.

The return journey seemed a little harder than the going. The *passings* of the river seemed to have increased from fourteen to one hundred and fourteen. A heavy downpour of rain delayed us and made our progress difficult. We older ones were weary when we rode into Gros-Morne again just before nightfall. The chauffeur and the quartermaster took to athletic exercises, like high jumping, to show their inexhaustible youth. The next morning, after a swim in the Trois Rivières, while the moon was yet in the sky, soon after five, we took up again the journey homeward.

(Those who have followed with interest the splendid work Bishop Carson is doing under the handicaps of difficult transportation and a trying climate, will like to know that at its recent meeting the Council made a small appropriation to purchase Prayer Books in French for use among his people.—Ed.)

News and Notes

THE fires that destroyed all of our churches and the residences of our clergy in Tokyo, both Japanese and American, destroyed also their vestments, altar linen and vessels for the Holy Communion.

Dr. John W. Wood, Secretary of the Department of Missions, who is leaving for Japan on November 15th, has offered to take with him any supplies of this character that altar guilds or other friends of Japan may desire to send to Bishop McKim and his clergy and people.

Full information can be obtained from the Supply Department, 281 Fourth Avenue, New York.



THE Council at its recent meeting received the following encouraging telegram from the Diocese of California:

The Bishops and Standing Committee of the Diocese of California have this day jointly voted to ask the Church people of this Diocese in recognition of the good providence that came to it in its own period of disaster to contribute at least one day's income or such part thereof as may be practicable to the fund for rehabilitation of churches and other buildings belonging to our missions in Japan destroyed in the great earthquake and fire, and they suggest to our people that these contributions be individually sent to the treasurers of the respective parishes and missions during the week beginning December second. It may occur to some to signalize the blessings of Thanksgiving and Christmas by reinforcing such contributions.

William F. Nichols, Bishop of California,
Edward L. Parsons, Coadjutor,
J. Wilmer Gresham, President of Standing Committee.

A. W. Noel Parker, Secretary.



FOR several years Bishop Huntington and Dr. Harry B. Taylor have been trying to find a young American dentist to take a place on the staff of St. James's Hospital, Anking. They have at last secured the help of Dr.

M. C. Fellows, a Churchman, who has served for a number of years in the same capacity at the University of Nanking. But now a cable comes from the hospital to say that there is no equipment of dental instruments.

Dr. Fellows will not only serve the Chinese but will be of great use in caring for our foreign staff on the upper Yangtze River. It means a saving of our missionaries' time and expense of trips to Shanghai.

Does any reader of THE SPIRIT OF MISSIONS know of a dentist who is retiring from business who might be glad to give his outfit for the missionary cause, or is there any other way in which this need can be speedily met? The Department of Missions, 281 Fourth Avenue, New York, will be glad to receive suggestions.



ABOUT eighty-five of the Long Island clergy met with the lay members of the Diocesan Council in October to discuss plans for the Every Member Canvass and to receive instruction on the Church's Mission. A more delightful setting for a conference could not have been found. A large summer hotel in the beautiful town of Southampton was turned over to the members where they lived, talked and worked together with a spirit of intimacy and fraternity hitherto undeveloped in the diocese. Long Island is peculiar in that there is but one city in the diocese and that at the extreme western end. Most diocesan functions are held in Brooklyn, which makes it very difficult for the clergy down the Island to attend. So on this occasion the city men journeyed down to the extreme eastern end of the island and for the first time in the history of the diocese had an opportunity of getting to know intimately their somewhat distant neighbors whom they meet usually only at conventions and then only for a few hours. The benefit of

News and Notes

the social life of the Conference cannot be over-emphasized. The clergy were encouraged to tell the problems of the work in their individual parishes and they were helped by the exchange of experiences and ideas.

A detailed program of a successful Every Member Canvass was outlined by Mr. Raymond F. Barnes and the Rev. Arthur R. Cummings. The greater part of the session was devoted to instruction on the way to hold a parish institution in preparation for the Every Member Canvass. The Rev. R. Bland Mitchell, of the Field Department of the National Council, formed the conference into a typical parish institute and presented a program of missionary instruction which included: 1, *A Clear Idea of the Task*; 2, *A Sense of the Value of the Task*, and 3, *A Correct Method for Accomplishing the Task*.

Because of the social, spiritual and educational benefits received, the clergy at the close of the conference demanded that a similar one be held next Fall.

ON a recent visit to Yagi, Japan, Bishop Tucker found that the Church's work there had gone forward rapidly. At the Sunday afternoon service the Bishop confirmed eleven. At night at a public preaching service there were over two hundred present and perhaps one hundred more had to go home because they could not squeeze even into the entrance of the little Japanese building that at present serves as a church, parish house and rectory. Among those present were the *guncho* (the mayor of the country) and nearly all of the prominent men of Yagi. Our own Christians there represent an unusual class of people. They are trying to do as much as possible for themselves. This is shown by the fact that they have bought their own lot and are now trying to raise 10,000 *yen* for the new church.

We should help these people to put up a real church, but Bishop Tucker points out that the original plan will

now be insufficient. Yagi was put into the Church's program as priority 267 for a church and parish house to cost \$5,000. The land purchased by the Yagi people will accommodate both a church and rectory, costing together \$15,000. He would like to find a way by which he could assure the Yagi people that he would give two dollars for each one dollar that they raise.

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BOONE University Library School has made a strong appeal to the Chinese. The plan for extension has recently been fully financed by contributions from Chinese in many different parts of the country. Among the contributors is Mr. Clarence Seng, one of Boone's most brilliant graduates, a non-Christian, and Dean of one of the schools in the Southeastern Government University, of which a St. John's graduate, Dr. Koh, is the President. Mr. Seng and his family have contributed \$2,000 for the establishment of a commercial alcove in the Library in memory of his father, one of the leading merchants in Hankow during the last generation. This is a most encouraging thing, as it shows that the very men who are working hardest for the development of the great government universities are, at the same time, supporting the Christian universities which made the government universities possible.

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OUR attention has been called to the fact that a statement in the September (Liberia) issue of this magazine was misleading. It was said that "Bishop Overs and the Rev. E. L. Haines are the only white clergy on the field." The expression was unfortunate, but there was no intention of ignoring the splendid work done by the Order of the Holy Cross. It was simply that the writer had in mind the fact that the account of our work in Liberia in that number dealt only with the missions for which appropriation is made by the Domestic and Foreign Missionary Society.

THE LITERATURE OF MISSIONS

The Faith That Overcomes the World. By the Rev. Van Rensselaer Gibson. New York: Macmillan, 1923. \$1.00.

However much we may disagree with Mr. Gibson's underlying premises as expressed in his "General Instruction" (and it is not the business of a reviewer to pit his own "pet" theory against that of the author) we cannot but feel that in these studies in spiritual psychology which have been given to us under the title, *The Faith That Overcomes the World*, there is much of real worth and practical value. Mr. Gibson in analyzing the chief evils which exist in the world today and which Faith is able to overcome is to be commended on having selected evils which are generally overlooked—fear, ignorance, failure, sin, sickness, death. In each case he has gone right to the heart of the matter, unearthed the evil and presented practical methods for overcoming it. Of fear he writes: "Fear in all its various manifestations, fear of sickness, fear of calamity, fear of death, fear of what not, leaves a terrible trail of misery in its path . . . Fear is the archenemy of the human race." We know what effect fear has upon the lives of us who are professedly Christian how much more terrible must be the havoc which it works among those people who have never heard the name of the Lord Christ!

This book will prove a great force if the reader as he examines and strengthens his own Faith realizes how much more in need of freedom from the bondage of ignorance and fear and evil are the unevangelized in the world and determines to help as much as he can to spread "The Faith that Overcomes the World".

Alexander Duff: Pioneer of Missionary Education. By William Paton. New York: Doran, 1923. \$1.50.

This, the second volume in the *Modern Series of Missionary Biographies* issued by the Student Christian Movement of Great Britain and Ireland, might with greater accuracy have been entitled *Alexander Duff: Pioneer Educational Missionary*. To the casual reader this may seem but a mere rearrangement of words, but it is more than that. The term "missionary education" in its present significance implies the systematic study of the missionary enterprise in all its phases by those—shall we say—at home. While Alexander Duff furthered missionary education when at home on furlough, he was not a pioneer in that field nor was that his great contribution to the evangelization

of the world. On the other hand, he was a soldier of Christ who used education—schools and colleges—as the hand maiden best able to spread the Gospel of Jesus Christ. He not only used education but he stressed English education and the use of the vernacular. In so doing he blazed the trail for educational missionaries who were to come after him.

He believed in education, but although he has made a permanent mark on Indian education he did not come to India simply to engage in an educational scheme. He chose to use the instrument of education as the one best suited to his supreme purpose. He never used the ignoble plea, not unknown in later days, that education was a kind of "bait" to attract non-Christians to the Gospel. It was the very light of God to Duff, and while he felt it to be incomplete and even dangerous when divorced from religion, education was not to him a thing separate from religion but the two were warp and woof. The whole world of reality, fact and idea was God's; Christ was the centre of it and the key to its mysteries; and it was his privilege to introduce his pupils to the world that God had made, and to help them to understand both the variety of its outer manifestation and the inner soul and meaning of it all. Education therefore was not a thing extraneous to the missionary's purpose, but of its essence.

Mr. Paton has to a degree maintained the spirit of the series of biographies of which this is a part, in that he has recreated a figure who otherwise might be lost to the present generation.

The Secret of the Near East. By George M. Lamsa. Philadelphia: The Ideal Press. \$2.00.

Mr. Lamsa, a native of Turkey, and a graduate of the Archbishop of Canterbury's Mission School in that country, has, out of his experience in his native land and his later contacts with the Western World, especially in the United States where he was engaged in work among the Mohammedans in America, given us in his recent *The Secret of the Near East* an interesting study of the social, religious and economic life of the Near East which no one who is concerned about the future of that hotbed of the world's disorders can afford to miss.

BOOKS RECEIVED

A Guide to Religious Pagantry. Mason Crum. New York: Macmillan Co. \$1.25.

OPPORTUNITIES AND NEEDS IN THE MISSION FIELD

Under this head THE SPIRIT OF MISSIONS would bring together from time to time those in the mission field who have needs of one kind or another and those at home who seek the opportunity to be of service. Where no address is given correspondence should be sent to The Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

THE fires that destroyed all of our churches and the residences of our clergy in Tokyo, both Japanese and American, destroyed also their vestments, altar linen and vessels for the Holy Communion.

Dr. John W. Wood, Secretary of the Department of Missions, who is leaving for Japan on November 15th, has offered to take with him any supplies of this character that altar guilds or other friends of Japan may desire to send to Bishop McKim and his clergy and people.

Full information can be obtained from the Supply Department, 281 Fourth Avenue, New York.

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., is greatly in need of Prayerbooks and Hymnals, especially the latter. About one hundred copies of the old Hymnal without music and twenty-five copies of the Hutchins Hymnal with music, for the choir, could be used to great advantage. Please write directly to the custodian of the choir, Miss Agnes Elmen-dorf, at the school.

MISS JULIA E. SHOBER, of 110 Greenwood Avenue, Wyncote, Pennsylvania, has a Prayerbook and Hymnal with large print which she would be glad to send to someone whose eyes are not as good as they were and who is not in a position to buy these expensive books.

THE Rev. Juan McCarthy, Camaguey, Cuba, is in need of furnishings of all descriptions for the altar and chancel. Mr. McCarthy has several missions under his charge. Further particulars will be gladly furnished by the Rev. A. R. Gray, D.D., 281 Fourth Avenue, New York.

DOES any reader know of a dentist who is retiring from business and wants to put his equipment to good-use? A young American dentist has recently been appointed on the staff of St. James's Hospital, Anking, China. He has served for some time in the same capacity in another Chinese institution, but he finds himself without equipment in his new position. He will serve not only the Chinese patients, but the whole of our foreign staff in the upper Yangtze valley.

The Department of Missions, 281 Fourth Avenue, New York, will be glad to answer any questions.

WOULD any reader of the Spirit of Missions like to help the Science Department of St. Faith's School for Girls at Yangchow, China, by the gift of a microscope? What Chinese girls do not know about the simplest facts of science is appalling. The Department of Missions will be glad to supply information.

A LITTLE church in Texas has no altar furnishings except one set of green hangings and a brass alms basin. There must be churches which have such things to spare. Will any such write to Mrs. Charles G. Norton, Ranger Daily Times, Ranger, Texas?

ST. ANDREW'S MISSION, Alcoa, Tenn., has made its own chancel furniture and communion linens, but it is greatly in need of a chancel Prayer Book and a Communion Service, etc. Dean Walter C. Whitaker, St. John's Church, Knoxville, Tenn., will be glad to give particulars.

THE Rev. Irwin Q. Wood is in charge of three missions in Eastern Oregon which are badly off for Hymnals with music. Mr. Irwin asks if there are not some parishes in the East that are putting in new Hymnals and if so whether they would not be willing to send on their old ones where they would do good work? Please address Mr. Irwin at Ontario, Oregon.

THE Rev. L. G. McAfee has recently taken charge of Holy Trinity Church in Zamboanga, Philippine Islands. He finds the little mission sadly in need of vestments and altar furnishings and will be glad to correspond with any individuals or parishes which have used or second-hand stoles, etc., which they feel able to pass on.

IS there any settlement house or school which could make use of pianola music rolls, of both classical and modern music? If so, application should be made to Miss Hannah Fox, Foxburg, Clarion Co., Pa.



THE SANCTUARY OF MISSIONS

LIFT up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be for ever, and my righteousness shall not be abolished.

LET us pray for our bishops and other clergy in Japan who have seen the work of many years destroyed, that they may have courage and faith to begin their task anew.

LET us pray for the congregations of Thy Church which have been scattered and made homeless through earthquake and fire, that Thou wilt raise up friends to stand by them through the dark days before them.

LET us pray for the aged who have lost those on whom they relied for support, that they may find comfort and help for their latter days.

LET us pray for the children who have been left orphans, that they may find a home with their Mother, the Church.

LET us pray for the injured and sick in body, that hospitals may be quickly opened to relieve their pain.

LET us pray that help may come speedily and in full measure to relieve the suffering of Thy servants in Japan.

THE Lord is my rock, and my fortress, and my deliverer; my God, my strength in Whom I will trust.

O ALMIGHTY GOD, whose blessed Son when on earth hadst not where to lay His head; have mercy on the thousands who are homeless and destitute in Japan. We pray for all refugees; for all who are anxious about those they love; for the injured and the missing; for those who mourn the loss of loved ones. Succor the widows; shelter the orphans; cheer the afflicted; rejoice the sad; solace the lonely, and enfold us all in Thy gracious, healing love, through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who for our sake didst set at nought the riches of Thy glory, enlighten the understandings of the people of Thy Church that they may know themselves to be the stewards of Thy gifts; open their eyes that they may become conscious of the needs of those who are sore-stricken in Japan, and enlarge their hearts that they may become worthy almoners of Thy bounty, that so they may be worthy of the trust reposed in them by Thee. *Amen.*

OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

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Progress of the Kingdom

Message From the President of the Council

The Japan Church—Nippon Sei Ko Kwai

THE Japanese are a remarkable people, brave, intelligent, ambitious, proud: and this accounts for the fact that they were content to be isolated from other nations for so many centuries until Commodore Perry's visit in 1853, and for the further fact, that when they opened the gates to western culture the purely scientific and intellectual phases of it made a special appeal to them.

So it is reported, that in one recent graduating class of the Imperial University, numbering five thousand young men, there were 15 Shintoists, 40 Buddhists, 60 Christians, 1500 agnostics and 2500 atheists.

Thus the issue is clearly joined in Japan between the Christian religion and scientific materialism.

The Episcopal Church has rightly emphasized the work of Christian education. It opened the first kindergarten in Japan; and St. Paul's University, although the College Department is only sixteen years old, has nearly nine hundred students in the Middle School and five hundred in the College. The other educational institutions show the same increase in members and influence. And the results are manifest. When the Nippon Sei Ko Kwai was formed in 1887, all the clerical delegates were foreigners except two Japanese deacons. At the meeting of the Synod in 1920 the majority of the delegates, clerical and lay, were Japanese.

And now we are to have a fully organized Japanese Church, with two native bishops to lead their people in the great work of bringing the Gospel to the knowledge and acceptance of the masses of their countrymen.

It is a notable achievement after a little more than fifty years of devoted and intelligent service on the part of the missionaries of our American Church. Henceforth the Nippon Sei Ko Kwai will be a sister Church, working out its own peculiar problems from the standpoint and with the special outlook of an Oriental race.

Let us remember, however, that while the Japanese Churchmen will take care of their own bishops and clergy, they cannot be expected to support entirely the many educational institutions, the hospitals and other enterprises of social service, which in a land that is still un-Christian, if not anti-Christian, are the best evidences of their faith.

Most generously are our people responding to the appeal for the emergency relief fund: and our hope is that this disaster will have so quickened their interest in the great work we are doing in Japan that an increasing number of Churchmen will gladly and proudly help us in strengthening and encouraging this brave and unselfish native Church—the Nippon Sei Ko Kwai.

Reverend A. Gailor

The Progress of the Kingdom

ON October 6th the Rev. Dr. Charles S. Reifsnider, President of St. Paul's University, Tokyo, reached New York. Bishop Mc-

Unprecedented Opportunity Kim kindly agreed to his departure from Japan, much as the

Bishop needed his counsel and coöperation, in order that he might make a personal report of earthquake experiences and conditions to the Church at home. With Dr. Reifsnider's arrival new impetus has been given to relief plans. Wherever his story of the suffering and the heroic fortitude of Japanese and Americans has been told it has gripped his hearers and made them eager to share in the privilege of aiding fellow Churchmen in Japan to re-establish their work and to continue the fine service they have been giving to the nation.

From every quarter of the country gifts of money and offers of material aid have come. As we go to press the Emergency Fund has passed the \$275,000 mark. Who will dare to think of American Churchmen as unwilling to make sacrifices for others in need? Who can doubt that the spirit manifested by our people since early September will deepen as the weeks pass? It will not be exhausted in meeting an emergency, but will carry on with the longer and harder task of patient and wise rebuilding. It will not look back to August, 1923, for its standards. It will look forward to the conditions of the next twenty-five years and will plan to meet them.

"Unprecedented opportunity" is not too strong a phrase to describe the present situation. The Japanese nation has been deeply moved by the swift and generous aid extended by Christian nations and especially by this country and Great Britain. America's \$10,000,000, given through the Red Cross, has done more to promote peace and the peace-loving spirit right here in America than a hundred times that amount invested in battleships or a

hundred years of academic discussion could possibly do. Men and nations grow in peaceableness by practicing the peaceful virtues of brotherliness, helpfulness and self-sacrifice.

The bearing of the Japanese members of the Christian Churches in the face of suffering and death has profoundly impressed many of those who are not yet believers. This is a time for earnest prayer that to Japanese and American leaders alike there may be given the ability to see clearly, to think straight and to act wisely—and promptly. Undue caution that paralyzes action deserves no place in Christian counsels. Infinite pains must be taken to get the facts and to understand the real needs. Once that is done then every energy should be bent to carry out quickly a worthy plan for the future. The secret of victory, said Marshal Foch, is to have no doubts. That is as true in missionary as it is in military campaigns.

Terrible sufferings and great personal losses have not broken the spirit of these men and women. They have no doubts of God's mercy or of His call to them to carry on. The will to serve has been strengthened by the experience through which the Christian Church in Japan has passed. The capacity to serve is only limited by the extent of the equipment we provide.

JOHN W. WOOD.

THE tragic experience of the Church in Japan and the effort to provide succor have been absorbing the attention of the Church here. It

Advance is very natural that the
or desperate plight of our
Retreat? brethren should enlist our sympathy, and that to meet

the needs of this emergency should be regarded as our first duty. But, having done our best to meet this emergency, we must again direct our attention to the problem of the whole general work of the Church. For the annual Every-Member Canvass is at hand,

The Progress of the Kingdom

and upon the outcome of this canvass depends the maintenance of the regular work for the coming year. The needs of the Church throughout the world have not been lessened because of these unforeseen new needs in Japan. It is not that the other fields need less but that Japan needs more. All will recognize the necessity and justice of meeting this emergency in a special way and without in any wise crippling any other part of the work.

Let us, therefore, face the Every-Member Canvass as though there were no emergency problem. The canvass presents its own serious problem. In this canvass the people of the Church will, by their pledges, determine whether the Church shall advance or retreat. Last year there was a decrease in offerings for the general work, causing a deficit. The pledges which determined the amount of offerings of last year were made at a time when the whole country was suffering from a reaction, felt in religious as well as secular affairs. For this and other reasons it was felt that it would not be justifiable to jump at the conclusion that the Church had determined to retreat, that is, to abandon some of the work now going on. But if there should be a further reduction in offerings it would be difficult to avoid the conclusion that the Church desires the lines to be withdrawn.

It is very gratifying to know that the signs point to increased rather than decreased offerings this year. At the last meeting of the National Council the treasurer reported that the offerings from the dioceses were larger than at the same time last year. And it is encouraging to note that the dioceses are beginning to take official recognition of their responsibility for the budgets adopted by General Convention. There is reasonable hope that at the end of 1923 the balance will be on the right side. Much depends upon the results of the approaching Every-Member Canvass. This will not only determine the income for next year but also ma-

terially influence the payment of the pledges for this year.

As has often been said before, it is, after all, not a question of figures, not a matter of money, not a balancing of receipts and expenditures, not a question of surplus or deficit. These things are but outward expressions of the mind of the Church, evidences of the reality and extent of the interest of the people of the Church. It cannot too often be repeated that the Nation-Wide Campaign was not merely a drive to secure a fund. It was an effort to awaken the Church to a consciousness of her primary duty and high privilege, which is to change this unhappy world in the name and power of Jesus Christ into the Kingdom of God. If the increased giving which followed the campaign was only the result of a temporary spasm of enthusiasm, then the campaign was a failure, no matter how much money was secured. But if it resulted in a change of heart and a deeper interest in the Mission of the Church, then it was a success, even though the offerings fell far short of the amount suggested. Every annual Every-Member Canvass is a referendum in which the people of the Church answer the question, "Shall the Church advance or retreat?"

MR. G. WARFIELD HOBBS, of Baltimore, who for some time has been assisting the Publicity Department in an advisory capacity, has accepted the office of Editorial Secretary, to which he was elected by the National Council, and, beginning with the next issue, will assume the editorship of *THE SPIRIT OF MISSIONS*. Mr. Hobbs has had a wide and successful newspaper experience. He comes to us from the *Baltimore Sun*, of which he has been Sunday editor. He is an active Churchman and is keenly interested in the missionary work of the Church. As a missionary speaker he has been in great demand in Maryland and other dioceses.

The National Council

Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Alexander C. Garrett, D.D.,
and is also the Executive Board which carries into execution the general lines of work prescribed by

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.

OFFICERS AND MEMBERS

President, The Rt. Rev. Thomas F. Gailor, D.D. Secretary, The Rev. Franklin J. Clark
Vice-President and Treasurer, Lewis B. Franklin Assistant Treasurer, Charles A. Tompkins

ELECTED BY GENERAL CONVENTION

The Rt. Rev. Thomas F. Gailor, D.D.	Lewis B. Franklin
The Rt. Rev. Wm. C. Brown, D.D.	Stephen Baker
The Rt. Rev. E. S. Lines, D.D.	John Stewart Bryan
The Rt. Rev. T. I. Reese, D.D.	Burton Mansfield
The Rt. Rev. William T. Manning, D.D.	Samuel Mather
The Rev. W. H. Milton, D.D.	Harper Sibley
The Rev. E. M. Stires, D.D.	H. C. Wyckoff
The Rev. Thomas Casady	George W. Pepper
	Philip S. Parker

ELECTED BY THE PROVINCES

I. The Rt. Rev. J. DeW. Perry, D.D.	V. The Rt. Rev. J. M. Francis, D.D.
II. Wm. M. Baldwin.	VI. James H. Pershing.
III. The Rt. Rev. J. G. Murray, D.D.	VII. The Rev. W. P. Witsell, D.D.
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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Meeting of the National Council

October 10-11, 1923

THE October meeting of the Council at which the budget for the coming year is considered is always an important one. This year it had an added interest in the presence of the Rev. Dr. Reifsnider, president of St. Paul's University, Tokyo, who came as the representative of Bishop McKim, to tell the Council and the Church at large the story of an eyewitness of the horrors of the Tokyo earthquake. This story, together with the address of Bishop Tucker and the action of the Council, will be found on the first pages of this issue.

Twenty-one out of the twenty-five members were present with Bishop Gailor in the chair. In his opening address Bishop Gailor called attention to the vacancy in the number of presbyters through the elevation of the Rev. Dr. Freeman to the episcopate. The Rev. George Craig Stewart of Evanston, Illinois, was elected to fill this place. The Council also passed resolutions of sympathy and interest in the proposed celebration of Huguenot-Walloon Memorial Sunday on April 24, 1924, and of Navy Day, October 27, 1923.

Treasurer's Report: The report made by the treasurer was hopeful. The receipts from the people of the Church applicable to the Budget for the first nine months of this year show an increase of about \$170,000 over last year. This includes nearly \$90,000 not credited to this year's quota. In addition, the receipts from other sources have shown a gratifying increase while the expenses for the first nine months of the year have remained practically the same as for 1922.

Consideration of the budgets for the Council and its six departments was the most important of the routine matters be-

fore the meeting. The most rigid economy was asked for in all departments, and only such increases were made in the budget of 1924 as were absolutely necessary if the work were not to be crippled. One increase felt to be imperative was the amount necessary to make the salaries of women workers in the foreign field equal to those of the single men. It was pointed out that it costs the women just as much to live as it does the men.

The appropriations made for the year 1923 amounted to \$4,241,057, of which \$241,057 represented lapsed balances. The above sum included, in addition to the appropriations to the various fields, an item of \$200,000 for the reduction of debt. This budget was changed during the year, drastic cuts being made in every department and in the cooperating agencies, totaling \$276,725, this amount being added to the appropriation for the reduction of debt.

The General Convention authorized a budget for 1924 requiring \$4,200,000 for its execution—\$3,700,000 of this is in the quota assigned to the dioceses, the balance or \$500,000 is expected from interest on Trust Funds and other sources.

In accordance with the above action of the General Convention the Department of Finance recommended a budget for 1924 which, including an item of \$356,217 for reduction of debt, will require the \$4,200,000 authorized by General Convention for its execution. The actual budget amounts to \$200,000 more than this, which represents lapsed balances.

It should be noted that if the entire budget asked by the Council and authorized by the General Convention is paid during this triennium, the entire indebtedness now carried by the Council will be paid.

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Field Department: The Executive Secretary reported two very successful conferences where the basis of discussion was Dr. Patton's plan for regarding quotas as debts, which was outlined in the October *SPIRIT OF MISSIONS*. This plan is being tried in ten dioceses this fall. The Rev. J. M. B. Gill, well known for his fifteen years of evangelistic work in our Shanghai mission, and Mr. Lawrence L. Gaillard, senior warden of All Souls' Parish, Waterbury, Connecticut, were elected to fill vacancies in the secretarial staff of the department.

Department of Missions: This was largely taken up with routine matters and those relating to the tragedy in Japan, the latter to be found on page 723. The Rt. Rev. J. E. Freeman, D.D., Bishop of Washington, was elected at his own request as an additional member of the department.

Department of Religious Education: Bishop Freeman was also elected as an additional member of this department. It was reported that 60 per cent of the students in our colleges are being reached by the National Student Council, that a handbook of the Young People's Movement had been gotten out and that the book *A Grammar of Belief* had passed into a second edition.

Department of Christian Social Service: The Executive Secretary told of the great success of the conference held in Washington in May and also of the first national conference for rural clergy at Madison, Wisconsin. This was felt to be so helpful that it is hoped many sections will hold similar gatherings.

Department of Publicity: Mr. Gibson reported that the new method of printing *THE SPIRIT OF MISSIONS* had resulted in a saving of about \$1,350 a year. More advertising was being secured at a higher rate than before. *The Church at Work* is now going to 94 per cent of the parishes and missions. There has been further development of the News Bureau, there now being correspondents in sixty-five dioceses and districts. Eight publicity conferences in different parts of the country were held this summer.

Finance Department: Mr. Franklin reported resolutions on a great number of matters which had been referred back to this department, largely of a routine nature.

After two days of continuous work, lasting on the part of some of the committees until midnight, the Council adjourned to meet on December 12 and 13.

Meeting of the Department of Missions

October 9, 1923

NATURALLY much of the time of the meeting was occupied with plans for aiding Japan and with listening to the thrilling account of the earthquake by Dr. Reifsnider. (See page 717.)

The *Chung Hua Sheng Kung Hui*, the national Church of China, has invited Bishop Mosher of the Philippines to attend their triennial synod to be held in Hongkong next March and to bring with him representatives of the Chinese work in Manila. A small appropriation was made for this purpose.

The following resolution tells its own story:

Resolved: That the Department of Missions desires to express to Archdeacon Meem its sincere gratitude for his twenty years of service as Treasurer of the Brazilian Episcopal Church. During all these years without remuneration Dr. Meem has labored tirelessly and with marked ability in handling the financial relations of this department with the workers in Brazil. The department wishes to put on record its debt to Dr. Meem and to wish him many years of happiness in propagating

the gospel, undeterred by the burden of finances.

The Rev. F. T. Osborne has been appointed treasurer of the Brazil mission in Dr. Meem's place.

The Liberia Mission has received a generous gift of \$3,000 from the American Colonization Society. This will be used for scholarships at our industrial schools and to pay the salaries of nurses and teachers.

The following resolution was adopted:

Whereas, The Bishop of Liberia has informed the Department of Missions of the generous gift made to him by the American Colonization Society for the furtherance of educational and medical work;

Resolved: That the Department of Missions records its deep appreciation of this kind and generous assistance for the work of the Episcopal Church in Liberia.

The following appointments were made to the distant missions: **Alaska:** Miss

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Theresa B. Sands, U. T. O.; **Anking:** Dr. MacCarlyle Fellows, Dr. Richard H. Meade, Jr., Mr. John D. Schaad, Miss Hannah J. Williams, U. T. O.; **Canal Zone:** Miss Alice C. Lightbourn, U. T. O.; **Cuba:** The Rev. Harry Beal, Miss Frances DeGrange, U. T. O.; **Haiti:** Miss Myrtle A. Spaeth, U. T. O.; **Hankow:** Mr. John L. Coe, Mr. Walter A. Taylor; **Honolulu:** Mrs. Helen L. Creech, Miss Eunice Had-don, U. T. O.; **Kyoto:** Dr. John D. Southworth, Miss Jane McC. Welte, U. T. O.; **Mexico:** The Rev. Harry O. Nash; **The**

Philippines: The Rev. Paul Hartzell, The Rev. William L. Ziadie; **Porto Rico:** Miss Sallie A. C. Claiborne, Miss Florence L. Everett, Miss Ethel A. Stevens, Miss Ellie L. Traylor; **Shanghai:** Mr. William B. Goldrick; **Tokyo:** Mr. Harry L. Caldwell, Mrs. Lucile C. Kellam, U. T. O.; Miss Anna M. Mohler; **Virgin Islands:** Sister Jeanette, O. S. A., Sister Louise Anne, O. S. A.

The following were employed in the field: Dominican Republic: Mr. Percy Bryan; Porto Rico: Mr. Pedro Augustini.

Missions and Church Extension Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

The Church of the Russians

THE Russian Orthodox Church in Russia is far from dead. The Foreign-Born Americans Division has had as one of its duties the scrutinizing of religious conditions in Russia, and the following information is from a number of absolutely authentic sources.

In Russia: Patriarch Tikhon is free. He is ministering in packed churches in Moscow almost daily. Many of the clergy, who had by compulsion or misunderstanding or self-interest joined with the so-called "Living Church" or the other mushroom ecclesiastical growths that joined with it and pretended to be the real Orthodox Church, are returning to the Patriarch. The official seals of the Russian Orthodox Church which were confiscated during Tikhon's imprisonment are still in the hands of this renegade body. Nevertheless, by latest information there are only two so-called "Living Church" parishes left in Moscow. There were in Moscow about 1,500 churches. All but some 300 of them are closed or used for secular purposes. Until the persecution of the Roman Catholic prelates the only voice that was raised against the killing of 1,233 Orthodox Clergy and the imprisonment of the Patriarch was that of the Anglican Communion. The Archbishop of Canterbury and our own Presiding Bishop, with the President of the Council and the Bishop of New York, made vigorous protest to the Soviet Government, and those two protests had a great effect.

The Council of "The Living Church," May 3, 1923, which pretended to depose Tikhon, promulgated the following: "Capitalism

is a deadly sin; the fight against it, sacred Soviet power, the only one that shall realize by statehood the Kingdom of God on earth. Every faithful Churchman must fight in common with the Soviet power by every means for its realization."

In America: The hope of the extension of Soviet principles through the "Living Church" has now been shifted to America. The seeds of discord have been so successfully sown and the control of the properties of the Russian Orthodox Church so manipulated that conditions are ripe for the use of the Russian Church and its properties for the extension of the principles which underlie the "Living Church." A priest, who is an American citizen, has gone to Russia to be consecrated bishop by the "Living Church" with the intention of returning and seizing the Russian Church in America and evicting the loyal clergy under Metropolitan Platon. Unfortunately, the possession of the seals above mentioned may give the representative of the "Living Church" sufficient legal pretence to cause disturbances in all Russian Churches in America. This movement in America of the "Living Church" is strongly supported by some of the publications of one of the largest American denominations.

We urgently ask the sympathetic coöperation of our clergy and people with the Russian Orthodox priests and parishes in the trying hours that seem to be before them. Metropolitan Platon is the representative in America of the heroic Tikhon. These sad difficulties which have now passed from Russia to America bespeak the support of our Church.

Missions and Church Extension

Educational Division

William C. Sturgis, Ph.D., Secretary

Omaha—Savannah—Winston-Salem—and Now—Chicago!

BISHOP FISKE in a recent article entitled, *If I were a Layman* recalls his own experience as a layman—innocuous, uninstructed, undirected. When, however, his attention was directed to the seriousness and the bigness of the Church's enterprise, an explosion occurred which hurled him into the center of the ministry of the Church. When these explosions occur in men generally, they will feel a certain satisfaction in service well done, and the pulse of the Church will be quickened.

That there has been an indifference on the part of men toward the Church's work is notorious, but times are changing. The latest recruit to the slowly growing list of parishes that are attempting to stimulate the men of the Church to some definite service in the form of study groups, is St. Paul's, Chicago. In outlining the project in a recent issue of the *Parish Record*, the rector, the Rev. George H. Thomas, wrote:

"What I want to bring out is the example, to men, of the Church's women, in sustained and well-conducted groups for social service, charity, and study; and the horrible example of men in letting money be their sole touch with Christian works. There are other things to be done, other services which only men can render, other works for a Church, for a community through its men members.

"Why are Church Clubs of men so frequently a failure? Three answers explain. They are eating-clubs. They feed themselves, not others. They are amusement clubs. The programme committee provides a speaker or an entertainment, and that's all there is to it. Third, there is no work, no challenge to the members, no service rendered, except by "the guest of honor" and the wives of the men who serve up the dinner and clean up the débris, ashes, and dishes.

"Ashes and Dishes' is a fit motto for many men's clubs in churches.

"Following, is a bare outline for a new sort of Church club for men, based on what needs to be done. It will appeal to busy men, Christianly-minded, who wish to devote to service or study, for a season, an unoccupied hour of the week.

"The committee of men propose that numbers of small groups of men interested in special lines of service shall be formed after the pattern of the present Discussion Groups. Each group shall select its leader, place and

time of meeting, and the work it will assume for the winter months. Options are offered in the following lines:

"(1) Church Study. (2) Boys' Work, such as oversight of choir boys' interests, Boy Scout helpers. (3) Hospitality, such as calls on new men, the sick, university students; spotting and welcoming strangers at the Church Services, recruiting for baptism and confirmation. (4) Community Service, such as survey of St. Paul's foreign-born neighbors, acquaintance with community-service organizations, and placing volunteer workers.

"It is proposed that the groups shall meet as one Men's Council, with officers and executive committee, four times a year; receive reports of work done, and discuss ways to serve the parish, community, diocese, and National Council.

"The plan is ambitious, but elastic. Much remains of detail to be thought out and made practical. The Christian use of an idle hour, some personal service, worth while, well done and gladly, are the motive and challenge."

The part of this project which I here want to emphasize is that of "Church Study." The question is frequently one of how to get started. In Omaha, where men's groups have been very successful, the rector asked for the privilege of presenting some work for men during Lent in lieu of the Lenten services. He spoke at a regular meeting of the Men's Club. Of this he wrote: "Serious-minded men would much rather hear something worth while about the Church in which they are interested than have some half-baked entertainment. Anyway, they let me speak to the Club and tell what, why, and how, discussion groups are. I told them frankly that I wanted them to know about, and be interested in, the Mission of the Church *** and they were willing enough."

The interest aroused, it is well at once to secure leaders. This may be done in either of two ways. The rector may describe the qualities of a leader, and ask for volunteers, as was done at Omaha, or the leaders may be appointed. The leaders secured, a request for homes for meeting places should be made. Thus the group is launched, and the future success depends largely upon the faithfulness of the leader and the interest and enthusiasm he is able to arouse.

To those who wish to start on this ad-

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venture—more fascinating and thrilling than any in a Sabatini novel—of enrolling the men of the Church in definite service for the Church, the Educational Division stands ready to give every possible assistance. Last month, on this page, were described courses recommended for use by discussion groups. A copy of the Bulletin upon which this was based, may be secured by writing to the Book Store, 281 Fourth avenue, New York City, for Bulletin No. 38. It's free. Details of organization and the conduct of meetings were described on this page of the May issue. The Book Store can supply a reprint of this article. Ask for No. 1272.

The movement is spreading—men's groups

are active and successful in Omaha—Savannah—Winston-Salem, and are beginning in Chicago. Who will be the next?

WE have just received from the Rev. Charles F. Sweet, D.D., author of "New Life in the Oldest Empire" certain supplementary matter to that book in the form of errata and revised statistics which bring the book right up-to-date. These revisions, the publishers have kindly consented to incorporate in a new edition which is being prepared. The Book Store, 281 Fourth avenue, New York City, will receive orders for this revised edition, which will be ready shortly, at 75 cents per copy.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

A Missionary Aspect of Social Service

AFTER Bishop Brent made an exploration journey to Bontoc in the Philippines in company with the Rev. W. C. Clapp, twenty-eight years ago, he wrote the following words: "We agreed that the mission of our Church in the Philippines, after caring for our fellow-countrymen, was to those who were in heathen darkness, and likely to be exploited by all the forces making for unrighteousness which form the crest of the wave of what is called Christian civilization."

Whether it be Alaska or the Hawaiian Islands, where the white man's diseases have ravaged the native peoples, whether it be Africa and the slave trade, China and opium or Japan and industrial slums, that "crest of the wave of what is called Christian civilization" has left its sinister mark, and the pessimist almost truly observes that the contact of two civilizations generally means an exchange of vices.

We are entirely too complacent about the effect of our western civilization upon so-called inferior peoples. In China today Chinese leaders have had to fight sweatshop industries fostered by foreigners, and we seem not to realize that western commercialism cuts squarely across Christian attitudes toward life.

A popular weekly has recently demonstrated that our foreign trade owes much to the missionary. We can convincingly quote the leaders of other races in testimony to what they owe to missionary leadership. The existence of native Churches, self-supporting and self-propagating, proves that Christianity has taken root. Only the

thoughtless person today belittles Christian missions to non-Christian lands.

But many more than the thoughtless person give no attention to the fact that while, on the one hand, the missionary effort trickles in through inadequately supported and inadequately staffed ventures, our western materialism floods the Orient today in great commercial enterprises; in the motion picture, in magazines and bill-boards and in what we present to the Oriental visitor in our midst.

The contacts of our own civilization battle with the missionary for the interest and allegiance of the non-Christian. It becomes obvious that we seek very material goals. Despite our ideals and our good will, our city streets still train criminals, little children still work in factories, we are still bewildered by a machinery that breeds strife and more strife, politicians steer our elections, a gravely large portion of our citizens are strangers to the polls, we abhor war but talk solemnly about the horror of the next one.

We are unable to control the mechanics of life. The city continues to crowd human beings into quarters which rent laws cannot prohibit, the rural youth continue to leave the soil, industrial bitterness periodically throttles our basic industries.

All this is becoming obvious to the non-Christian as the bonds of our intercourse multiply daily. The fear is that he will accept it.

We cannot put too great a stress on our organized missionary effort. We must strain every nerve to pour into the Orient's millions

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the Christian leadership which is their and our hope.

But let us remember that every move we make here to approximate our society, our community, our neighborhood, our family, to the Kingdom of God will not lose its influence till it has touched the farthest shores of human habitation.

Every attempt to rehabilitate one who is at some disadvantage with life, every attempt to make citizens stewards of their democracy, every move to unite industrial forces in a common march toward a common goal of service, to the extent that it

betters our society will proportionately preach our Gospel to the non-Christians of the entire world.

The missionary effort is our conscious witness; our whole life, our social relationships, the motives that actuate our business, the manner in which we seek recreation, these are our unconscious witness. And the social service effort which we make here becomes a missionary effort in that it changes the character of that unconscious witness. So Prayer and Service again unite to help mankind. They should never be disassociated.

The Jail as a Crime Breeder

"THE county jail is a debauch of dirt, disease and degeneracy," said Joseph F. Fishman, former Federal Inspector of Prisons, speaking to the American Prison Association at Boston, September 19. He declared that this institution played an important part in increasing the amount of crime and the number of criminals.

"In 95 per cent of the jails," he continued, "are thrown helter-skelter the old, the young, the guilty, the innocent, the diseased, the healthy, the hardened and the susceptible, there to be mixed with the further ingredients of filth, vermin, cold, darkness, stagnant air, overcrowding and bad plumbing, and all brought to a boil by the fires of complete idleness.

"In handling the jail situation, the state, in the name of justice, commits crimes far more heinous than many of those it punishes with long terms of imprisonment."

The responsibility for this is largely an apathetic public opinion. The social service agencies of the Federal Council, the Roman Catholic Church, and the Central Conference of Jewish Rabbis have turned their attention to this important question.

Our own Department of Christian Social Service has issued an interesting pamphlet called *A Program for Church Groups in Jail Work*, which may be obtained from The Book Store, 281 Fourth avenue, New York, for fifteen cents.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Getting Delinquent Parishes into Line With the Church's Program

By the Ven. William Dawson

Executive-Field Secretary, Diocese of Milwaukee

ONE of the weaknesses of the Nationwide Campaign work has been the lack of an adequate "Follow-up" system in the matter of collecting pledges. This, no doubt, explains the big difference between what is pledged and what is paid in to the treasurers of the Church. I have often wondered what is the amount of shrinkage for the entire Church. I firmly believe that the Church could replace all of our losses in Japan through the earthquake, dollar for dollar, including the building of the new St.

Luke's Hospital, with the unpaid pledges of the last four years.

Two Phases of the Follow-Up: An adequate follow-up system in the Church will properly be divided into two parts—diocesan and parochial. The parochial end of this work is the part each parish plays in the collecting of pledges made at each annual canvass. The part played by the diocese in this program is the work done by and through the diocesan organization and its

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officers in investigating the reasons for the failure of certain parishes and missions to meet their obligations, and to find a remedy. This paper deals exclusively with the diocesan end of the follow-up work.

The Work of the Executive-Field Secretary: As Executive-Field Secretary of the Campaign in the diocese of Milwaukee, my work has been confined wholly to the diocesan part of this important work. Beginning June 1, 1922, I was commissioned by the chairman and executive committee of the Nation-Wide Campaign to investigate those parishes that had become known as hard cases. Twelve such parishes were singled out for my attention, having an average of 175 communicants each. My business was to find the *real reason for their delinquency*, and to supply a remedy.

Finding Out the Trouble: "You will find trouble if you look for it." I found it. In finding it the remedy automatically suggested itself. Proper diagnosis of the disease is a prime requisite to treating the patient successfully and bringing about his recovery. My first work was a personal visit to each parish, and the making of a carefully-written survey of things as they actually were in each parish. Since June 1, 1922, I have made a survey of every parish and mission in the diocese. The trouble in the parishes under discussion may be briefly summarized as follows:

- 1—Rector not interested and failing to give his leadership to the Campaign.
- 2—Ignorance of what the Church's program really stands for.
- 3—Opposition of *unconverted wardens and vestry*.
- 4—Absorption of parochial enterprises to the exclusion of all else.
- 5—A narrow parochialism that is chronic even in parishes with no parish program.
- 6—Lack of a cohesive organization.
- 7—Absolute failure to make the canvass.
- 8—Failure to follow the methods outlined by the general Church and the diocese in making the canvass.
- 9—No follow-up system of collecting the pledges after they are made.
- 10—Failure to adopt the two-treasurer system in some parishes.

These are the reasons for failure that stand out most prominently. A book might be written on the above outline of reasons for failure, but one thing is sure—somewhere between reasons 1 and 10 may be found the cause of the paralysis that has overtaken the Church's program in many parishes of the Church.

Some Methods Used in Changing the Situation: The following suggestions as to methods may be useful to others:

- 1—In every case I made at least one visit to the parish in question, and in some cases two, three and even four visits were made.
- 2—In every case I made a careful survey of the parish and then analyzed the situation, and found what I thought was the remedy and did all I could to apply the remedy.
- 3—In one notable case we held a convocation. This brought representatives of other parishes to the gathering. We planned to give the Nation-Wide Campaign a big place on the program. In other words, we gathered in that parish and "let the Nation-Wide Campaign loose" and with beneficial results. This parish was won through contagion. This parish saw something they had not seen before—an enthusiasm for the Church and her wider mission in the world. They caught the spirit of their visitors. They asked themselves the question, "Why is it this parish has not had the enthusiasm of our visitors for the Church and her mission?" *The principle is simple: Bringing the converted among the unconverted with the result that, unconsciously, the unconverted become the converted.*
- 4—*While the foregoing method may be called an unconscious conversion to the cause of the Church's mission, perhaps the commonest method was a conscious conversion of parishes through an appeal to the reason.* This method was really an appeal to the sense of equity and justice of wardens and vestries. This was done in the following manner: I used a chart. On this chart was the financial record of the 40 parishes of the Milwaukee diocese. No names of parishes appeared. They were numbered from 1 to 40. Number 1 was the parish with the finest record on an average per communicant per year toward the Nation-Wide Campaign. Number 40 was the parish with the poorest record. *They ran all the way from 32 cents per week per communicant down to one-tenth of a cent per week per communicant.* The lesson of the chart was obvious. The first 20 parishes were really carrying the burdens of the General Church and of the diocese, the last 20 parishes were shirking their plain duty. The last 12 parishes were doing practically nothing. From the standpoint of diocesan obligations, they were enjoying the blessings of all that a diocese means, but contributing nothing toward its maintenance. *I put it squarely to the wardens and vestry before me: "Is this fair, gentlemen? Is it a square deal to the Church to which you belong? Would*

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you treat your lodge or club to which you belong in this manner? Is it not just as obligatory on your part to meet your church dues and obligations as it is to meet the dues and obligations of a secular organization. Please tell me, gentlemen: Is it a square deal?" They invariably answered in the negative, and promised to do differently. This was conscious conversion. The diocese of Milwaukee this coming year will centralize its efforts on the wardens and vestries, because they are the ones who control the politics of the parish, and determine the budget; and really the Nation-Wide Campaign obligation is essentially an integral part of the parish budget.

5—Everywhere I instructed in methods of organization. In one place I found they had never used the Duplex Envelope. In another place they still held to the old fiscal year, Easter to Easter. I met

the vestry and converted them to modern and businesslike methods of conducting the Church's business.

My main avenue of approach was always through the rector of the parish. I first secured his co-operation. Nothing can be done without this. I always went as a friend and not as an official. We sat and had a chat and a smoke. I listened to his story of difficulties, and—sometimes—grievances, and tried to help him all I could, but I always left him feeling better for my visit, and with this idea having been driven home—that the Nation-Wide Campaign was the really big thing for a parish and a diocese to push.

Above all: I found that it was the personal work that counted most, and that my real friends in this business were the clergy, and I tried to "grapple them to my soul with hooks of steel."

The Result

The following table of parishes illustrates very forcibly what happened through the diocesan follow-up. Here are twelve parishes and their record of pledges for the year 1922, and the pledges in the same parishes for 1923, after the work done by the diocese through its Executive-Field Secretary. No miracle was performed, and nothing phenomenal was accomplished. The remarkable thing about the whole thing is this: That through a careful study of each case, and through a little constructive engineering, progress was made in each case, and ground for hopes of greater progress another year established. Let the parishes speak for themselves:

Place	Pledges 1922	Pledges 1923	Increase in 1923	Place	Pledges 1922	Pledges 1923	Increase in 1923
A Parish	\$.....	\$449.40	\$449.40	H Parish	\$293.60	\$325.00	\$31.40
B ".....	148.00	148.00		I ".....	225.00	374.40	49.40
C ".....	1000.00	1000.00		J ".....	240.00	274.50	34.50
D ".....	300.00	300.00		K ".....	200.00	428.28	228.28
E ".....	400.00	400.00		L ".....	273.00	312.00	39.00
F ".....	241.80	241.80					
G ".....	475.00	475.00			\$1231.60	\$4628.38	\$3396.78

The thing that stands out in the above table is the increase of \$3,396.78 in 1923 over the 1922 canvass, and the bulk of it came from seven parishes that had pledged nothing in 1922. These are the facts that stand on the books of the diocese.

SPEAKERS' BUREAU

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be ad-

dressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

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Rev. Edmund A. Souder.

Rev. P. L. Tsen (in Province 3).

The Rev. M. Y. T. Chu, in Province of Se-wanee. Engagements will be made by Rev. George Ossman, Auburn, Ala.

The National Council

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Miss M. E. Wood.
Mr. and Mrs. E. P. Miller.
The Rev. Walworth Tyng and Mrs. Tyng
(available in Province 1).
Mr. C. F. Remer.
Deaconess Julia A. Clark (Province 8).
Deaconess Edith Hart.

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Religious Education

The Rev. William E. Gardner, Executive Secretary

New Problems Pressing Upon the Church School

The eighty-six educational executives at the Omaha Conference last April asked the Department of Religious Education to consider some new ways of extending the influence of the Church School. Mr. Edward Sargent, secretary for weekday religious instruction, has prepared the following brief article on four of the new demands.

1. Encouraging Fifty Thousand Teachers: Everyone likes credit for what they do. Of course they are not working for that end. Nevertheless it is a wholesome incentive to know that recognition is obtainable.

Here is a word of encouragement to all those Church School teachers who have been patiently laboring with the children of the Church and receiving little, if any, recognition for the splendid training and nurture which they are giving Christ's little ones.

At the Omaha Conference of Leaders, held last year, a resolution was passed instructing the Church School Commission, in no uncertain terms, to see to it that an organization of "accredited teachers" be formed.

It is the determined policy of the Department of Religious Education to show that when the field speaks it is only too anxious to obey. On May 1, 1923, the resolutions of the Omaha meeting were presented to the Department of Religious Education and by them to the Church School Commission.

Why should we have such an organization? Just another unnecessary group to carry? Decidedly not. There is a great opportunity for a National Accredited Teachers' Association. The whole aim of the department is to consider the child and the unfolding of his personality. Their hope for him is "that he may grow in wisdom, and stature and favor with God and man." The growth of the child is going to be in corresponding proportion to the enthusiasm

with which the trained teacher sets before him, and arouses his interest in, the things of God and His Church. It is our hope that membership in this Accredited Teachers' Association will mean a clear-cut challenge to the teachers of the Church Schools to reach a greater degree of familiarity with things to be taught and a greater efficiency in their presentation. Membership in this organization will mean a feeling of strong solidarity and closer brotherhood among the teachers in their great work of religious education.

The details are not so important. It is sufficient for us to know that the Church School Commission went to the heart of the field's suggestion. Membership will be in three classes with a chance for promotion from one class to another upon the completion of a certain amount of work. No teacher in all this broad land in active service need fail to secure membership. Once in, there is abundant incentive to advance. It was determined that any clergyman, director of religious education, executive secretary or officer of the Church School is entitled to membership in the lowest or third grade in the Accredited Teachers' Association if certain qualifications such as teaching religious educational subjects in summer or normal schools are met.

The advantages and opportunities of such an organization are but faintly seen at present. They loom large, however. It means a definite recognition of helps offered by the Church. It means encouragement and

The National Council

stimulation to renewed effort on the part of the Church School teachers. It will also be a thermometer by which we can test the progress of the educational movement in the several Provinces. For example, a report can be made that: Province "X" in the year 1924 has so many teachers of the first class, so many teachers of the second class, so many teachers of the third class. In 1925 a similar report should show a remarkable increase in not only the number qualified in the third class but the number that had progressed from the third class to the second class and from the second class to the first class.

It will mean much eventually to the department. There is so much to be done and so few to do the work. Teachers who have, by enthusiasm and earnest effort, reached the first class will show us where our leaders may be found. These leaders will be glad to take some of the burden from the central department and be of great assistance in the field.

2. The Need of Religious Education in the Home: The modern home does not know how to educate the child in religion. This is boldly acknowledged by the average parent. Hence the home, in most cases, has delegated the religious education of the child to the Church School. But the Church School cannot give religious education to the child without the help of the home, and the home must be taught how it can help in the religious education of the child. There are many homes anxious to educate, but they have not the necessary information. So the Church School must furnish this information to the home.

Such aid, to be effectual, means deep study of the problem—impossible in one or a dozen conferences of leaders. This important subject was presented to the Commission by the Rev. Edwin R. Carter, chairman of a special committee to devise methods and materials of meeting the needs expressed by the educational executives at Omaha. The report with its wise and far-reaching suggestions called for a committee to study and suggest and procure suitable material: Prayers for the child, for the parents, printed material for aids, in a word, all things that will assist in creating and fostering a religious atmosphere in the home and increase growth in favor with God and in right attitudes towards things religious.

3. Rural Schools: To the Commission were also presented two suggestions on helping the rural schools. Mrs. Mabel Lee Cooper of Memphis presented a discussion of a proposal by Archdeacon Severance of Spokane, and Mr. Sargent presented the S. O. S. of the small school. Sixty per cent of our Church schools average less than sixty pupils. Is this small school a

separate problem or are there certain underlying principles that apply to any school, such as *proper grading* based on sound psychology of childhood, *trained teachers* and a *properly adapted* course. The Commission considered these conditions and did not send back to the field wireless waves of sympathy. They faced this question as the greatest need of today: How can we help the rural and small school to help itself? Before any progress could be made more knowledge of what were the needs and how they were being met must be available. This calls for a survey and a study of comparative methods. A committee was created to give this subject its undivided attention.

To have accomplished these three things would be credit enough for one meeting of the Commission. But they did more.

4. Visual Education: The whole crying need of information about "*Visual Education*" came in for attention—another echo of the Omaha Conference. An exhaustive brief on this whole subject—not merely moving pictures—but the use of stereographs, lantern slides, and the interpretation from the religious point of view of the legitimate cinema. This is the first attempt to really give this subject adequate consideration.

The National Educational Association, representing the public school interests, has a committee which, with the Hon. William H. Hays and a group of producers, are studying the demand for pedagogic pictures. The Church school should be a party to this study and find a way to have access to the findings of this committee.

Five pressing needs were at once apparent as the subject was considered:

(a) Existing material and how to give access to its distribution.

(b) Evaluation of existing successful methods of visual education involving use of mechanical devices. Stereoscopic and other opaque pictures, lantern slides and moving picture films and the plan of each, including the non-theatrical company output and cost of installing equipment.

(c) Plans for coöperating with the public schools and interpreting their material.

(d) Methods and suggestions for interpreting selected regular moving picture plays of a high order.

(e) Are they especially adapted to or injurious at special ages?

We are sure that constructive work along these lines will be most welcome and exceedingly helpful to the field struggling with a most difficult problem.

To sum up, aggressive work begun among the teachers, in the home, among the rural and small schools, suggests that the Church School Commission is really alive to the pressing problems for the solution of which the field earnestly waits.

Finance Department

Mr. Lewis B. Franklin, Executive Secretary

Let Us Face Our Obligations and Move Forward

By Lewis B. Franklin

WHEN the National Council entered upon its work on January 1, 1920, the Domestic and Foreign Missionary Society, the corporation through which the Council transacts its business, was carrying on its books a deficit of \$578,662.75. This deficit resulted from a rapid and unexpected increase, due to the war, in the cost of carrying on the work of the Society and from the failure of the Dioceses to meet their Apportionments. In addition to this deficit, the Society, by vote of General Convention, assumed the expenses incident to the inauguration of the Nation-Wide Campaign, amounting to \$341,583.48. This made the total deficit \$920,246.23.

In the first year under the management of the Council, the income of the Society was \$278,370.17 greater than its expenditures and in the second year, which ended on December 31st, 1921, the income was \$74,584.74 greater than the expenditures. The result of the operations of the Society for these two years was, therefore, a reduction of \$352,945.91 in the deficit.

The result for 1922 was quite different. Despite extraordinary expenses, due to the meeting of the General Convention, the total expenses of the Council for 1922 were only \$18,946.36 larger than for the previous year, an increase of less than 1%; but the receipts from the Dioceses and Missionary Districts, applicable to the quotas assigned to them, were \$421,173.46 less than in the previous year. The result was that for the year 1922 the expenditures of the Society were \$385,535.16 greater than its receipts, thus more than offsetting the favorable results of the two previous years and increasing the deficit to \$952,826.48. This means a net increase of \$32,580.25 in the deficit as inherited by the National Council.

Fortunately, the credit of the Society has been well maintained. From time to time certain supporters of the missionary enterprise of the Church, appreciating the fact that the income of the Society would at times be less than its expenses, have given or bequeathed large sums of money for the purpose of enabling it to continue business at such times as its income might be less than its expenses. These funds are under the charge of the Committee on Trust Funds and are known under the general name of "Reserve Deposit Accounts." The total amount of these funds

at the present time is \$708,000, and practically all of this money is being used according to the provisions under which it was given, in order that the work of the Society might go on without interruption. The balance required is being borrowed from the banks on the note of the Society without security.

While these "Reserve Deposit Accounts" are being used in exact accord with the wishes of the donors, it is important that they should be returned as soon as possible so that the income from them may be added to the amount available in the field. The payment of the loans from the banks will naturally result in a saving of interest charges.

While the Church was much disappointed because there was an increase rather than a further decrease in the deficit during the year 1922, the deficit need not be a cause of worry if every Diocese will meet, as a minimum, its share of the Budget adopted by General Convention for the triennium of 1923-5. In this Budget the National Council made provisions for the payment of the entire debt by the end of the year 1925 and, therefore, if every Diocese pays its share of the Budget, the debt will automatically be paid.

The Church should, therefore, focus its attention on meeting the Budget as a minimum instead of worrying about the debt. The difficulty is that some Dioceses and many parishes do not yet realize that through their duly elected representatives in General Convention they instructed the National Council to proceed with the work covered by the Budget and thus became responsible for their share of the cost.

This work is being done, but, despite the fact that receipts from the Dioceses to October 1st were \$84,307.73 greater than in the previous year to the same date, the total receipts are not keeping pace with the payments. This means another heroic effort at the end of the year, which could have been avoided if every Diocese had pledged its full share of the Budget and payments on these pledges had been made regularly.

As we approach the Canvass for the year 1924, let us resolve to face squarely the obligations which we have assumed, let us meet 100% of our quotas, and pay our debts and then move forward.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

The Executive Board of the Woman's Auxiliary

THIRTEEN of the elected members were present at the meetings of the Executive Board on October 8th and 10th. After the celebration of the Holy Communion, Miss Matthews called the meeting to order, mentioning those who had left us during the months since the last meeting—Miss Delafield, Deaconess Scott, Deaconess Hargreaves and Mrs. Knapp.

In the absence of the secretary, Mrs. Dix, Mrs. Adams was asked to act as secretary. Mrs. Monteagle's resignation was received with many regrets, and the following message was sent her:

WHEREAS, The Executive Board of the Woman's Auxiliary has received the resignation of Mrs. Louis F. Monteagle as one of its members with deep regret, and,

WHEREAS, The Board feels in accepting this resignation it sustains an exceptionally great loss in being deprived of the counsel of one who was always ready to inspire a happy fellowship amongst the members, and to give unstinted service;

Be It Resolved, That we, the undersigned, representing the entire Executive Board of the Woman's Auxiliary, send this expression of loving appreciation to Mrs. Monteagle, and assure her of our regret in her temporary withdrawal from active service, and that we shall daily realize our communion with her, and hers with us, through our united prayers.

Mrs. Samuel Thorne, president of the New York Woman's Auxiliary, was elected in Mrs. Monteagle's place.

The secretaries made full reports on many matters which had occupied their time and thoughts during the summer.

The first subject considered was, of course, that of the Japanese emergency. The following very kind letter was read from the Woman's Auxiliary of the Church of England in Canada.

October 7, 1923.

At a meeting of our Board, held last week, I was asked to convey to the American Board of Missions our deepest sympathy with you in the terrible losses the Church has sustained through this appalling earthquake. We pray you may all be given courage and faith to go forward to reconstruct your work in Japan and that your members may be given generous hearts to supply the means, that the work of rebuilding and

reconstructing for the forwarding of the Kingdom of God in Japan may not suffer. With our united sympathy and prayers.

Yours very sincerely,

VIOLET SUMMERHAYES.

Many branches had reported that the women were working with the men in all efforts for the emergency, and the Board felt that it was much more important that the Auxiliary should throw all its strength into work in any way which seemed wisest in a particular diocese, than that it should insist on working as an organization; if the Auxiliary shall be *responsible* for seeing that at least the \$100,000 suggested is given through its efforts, it will have met its responsibility.

Miss Winston, chairman of the Fund, reported for the Woman's Auxiliary Special. The committee appointed by the Department of Missions at its May meeting had considered the location of the Training School for Colored Women, and was reporting to the Council that they advised its being placed at St. Augustine's, Raleigh, and that it should be opened next September. Thirty-seven thousand, thirty-eight dollars and ninety-seven cents has been pledged, and Miss Winston was able to report good work being done by many chairmen.

Mrs. Phelps, chairman of the Committee on Appointments of the United Thank Offering, reported the appointments approved (see pages 776, 777).

Miss Weed, chairman of the Committee on the United Thank Offering, reported some helpful suggestions which are to be printed in the December issue of *THE SPIRIT OF MISSIONS*.

Mrs. Loaring Clark reported on the Emergency Fund. Nearly \$1,000 had been expended during the last months in sending missionaries to summer conferences, which conferences had been much enjoyed and appreciated by these missionaries. The Board very gladly voted gifts from the Fund to one of our missionaries returning from Japan, and was quite in the mood to vote gifts to all women missionaries in Tokyo, but for the fact that the Fund can go only to those on furlough.

The Committee on Publications, Mrs. Robins, chairman, brought forward some interesting questions which were referred back to the Committee for further consideration.

Next to the Japanese emergency, probably

The National Council

the most important subject considered was that of the *Survey of the Training Requirements, Conditions of Work, and Salary Standards for Women Workers in the Episcopal Church*. This Survey had been presented to the Executive Board at its meeting in May, and had been referred to an editorial committee of which Mrs. Graham Taylor, the author of the Survey, was chairman. At this October meeting, the Executive Board passed a resolution asking the Executive Secretary to present the report of the Survey to the Council, and ask approval for printing a small edition of it. This was done on October 10th, and the Council referred the matter to the President and Executive Secretaries to report on at the next meeting of the Council.

So that the Executive Secretary of the Woman's Auxiliary may be able to attend the meetings of the Council, the meetings of the Executive Board are to be held, at least for the next two meetings, on the Saturday and Monday preceding the Council's meetings.

Some details of the Executive Secretary's proposed visit to the East were considered, and she presented the following tentative itinerary:

Leave San Francisco—November 27th.

Arrive Honolulu—December 3rd.

Leave Honolulu—December 19th.

Philippines—January to about middle of February.

China—March and April.

Japan—May and June.

In accordance with the by-laws, the election for 1924 was held, and resulted in the election of Mrs. Arthur S. Phelps, of New Jersey, as chairman; Mrs. Herbert Payson, of Maine, vice-chairman, and Mrs. Marcelin Adams, of Pittsburgh, as secretary.

After prayers by Miss Matthews, the Chairman, the meeting adjourned.

Besides the regular two days' business meetings, the Board gave a dinner to Mrs. Charles R. Pancoast, of Pennsylvania, on her return from the mission fields in the East, not only to entertain their fellow member, but that they might hear her interesting and vivid account of her visits.

The November Conference

THE November Officers' Conference will be held at the Church Missions House on Thursday, November 15th, at ten-thirty o'clock. It will be preceded by a celebration of the Holy Communion at ten o'clock in the chapel. The subject will be *The Woman's Auxiliary and The Rural Problem*.

The Woman's Auxiliary Specials

The Bishop Tuttle Memorial

THE chairman of the committee on Woman's Auxiliary Specials has much that is encouraging to report. The subject of the Specials was presented at all summer conferences where it was received with cordial interest. The committee has issued three leaflets, the last of which contains the information that at its special meeting the Executive Board of the Woman's Auxiliary voted that the Special which the Auxiliary was raising be known as the Bishop Tuttle Memorial Fund.

In cash and pledges the amount now stands at \$37,038.97, twenty-nine dioceses having been heard from. There is still much work to be done, though the beginning which has been made could scarcely be better.

Miss Winston, the members of her committee and the provincial and diocesan representatives are working with enthusiasm. Every woman in the Church will surely wish to have a share in this great endeavor.

United Thank Offering

To the Women of the Church

The next (December) issue of THE SPIRIT OF MISSIONS will be the annual Thank Offering Number and will contain articles from United Thank Offering Missionaries who are at work in Alaska, China, Japan, The Philippines, among the Highlanders of the Southern mountains and with our Negro youth.

In addition there will be the latest news from Japan and a number of Christmas articles.

We would call your attention to the announcement on inside front cover, which gives information as to the way in which you may make this number increase your United Thank Offering.

The Field

The field is the world.

Lift up your eyes, look on the fields, for they are white already to harvest.

The Program

Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

Freely ye have received; freely give.

Go ye into all the world and preach the Gospel to every creature.

The Equipment

Lo, I am with you alway, even unto the end of the world.

Not by might, nor by power, but by my spirit, saith the Lord of Hosts.

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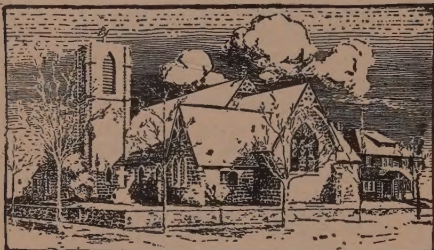
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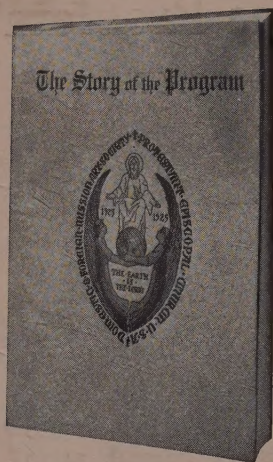
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